



In the name of Allah: the Compassionate, the Merciful

سورة الكهف

AL-KAHF

Name

This Surah takes its name from v. 9 in which the word (*al-kahf*) occurs.

Period of Revelation

This is the first of those Surahs which were sent down in the third stage of Prophethood at Makkah. We have already divided the life of the Holy Prophet at Makkah into four stages in the Introduction to Chapter VI. According to that division the third stage lasted from the fifth to the tenth year of Prophethood. What distinguishes this stage from the second and the fourth stages is this. During the second stage the Quraish mainly resorted to ridiculing, scoffing, threatening, tempting, raising objections and making false propaganda against the Holy Prophet and his followers in order to suppress the Islamic Movement. But during the third stage they employed the weapons of persecution, man handling and economic pressure for the same purpose. So much so that a large number of the Muslims had to emigrate from Arabia to Habash, and those who remained behind were besieged in Shi'ib Abi Talib along with the Holy Prophet and his family. To add to their misery, a complete social and economic boycott was applied against them. The only redeeming feature was that there were two personalities, Abu Talib and Hadrat Khadijah, whose personal influence had been conducive to the support of two great families of the Quraish. However, when in the tenth year of Prophethood these two persons died, the fourth stage began with such severe persecutions as forced the Holy Prophet and all his Companions to emigrate from Makkah.

It appears from the theme of the Surah that it was revealed at the beginning of the third stage when in spite of persecutions and opposition, migration to Habash had not yet taken place. That is why the story of "*Ashab-i-Kahf*" (the Sleepers of the Cave) has been related to comfort and encourage the persecuted Muslims and to show them how the righteous people have been saving their Faith in the past.

Subject and Topics

This Surah was sent down in answer to the three questions which the *mushriks* of Makkah, in consultation with the people of the Book, had put to the Holy Prophet in order to test him. These were: (1) Who were "the Sleepers of the Cave" ? (2) What is the real story of Khidr? and (3) What do you know about Zul- Qarnain? As these three questions and the stories involved concerned the history of the Christians and the Jews, and were unknown in Hijaz, a choice of these was made to test whether the Holy Prophet possessed any source of the knowledge of the hidden and unseen things. Allah, however, not only gave a complete answer to their questions but also employed the three stories to the disadvantage of the opponents of Islam in the conflict that was going on at that time at Makkah between Islam and un-belief:

1. The questioners were told that "the Sleepers of the Cave" believed in the same doctrine of *Tauhid* which was being put forward in the Quran and that their condition was similar to the condition of the persecuted Muslims of Makkah. On the other hand, the persecutors of the Sleepers of the Cave had behaved in the same way towards them as the disbelievers of the Quraish were behaving towards the Muslims. Besides this, the Muslims have been taught that even if a Believer is persecuted by a cruel society, he should not bow down before falsehood but emigrate from the place all alone, if need be, with trust in God. Incidentally the disbelievers of Makkah were told that the story of the Sleepers of the Cave was a clear proof of the creed of the Hereafter, for this showed that Allah has the power to resurrect anyone He wills even after a long sleep of death as He did in case of the Sleepers of the Cave.
2. The story of the Sleepers of the Cave has also been used to warn the chiefs of Makkah who were persecuting the small newly formed Muslim Community. At the same time, the Holy Prophet has been instructed that he should in no case make a compromise with their persecutors nor should he consider them to be more important than his poor followers. On the other hand, those chiefs have been admonished that they should not be puffed up with the transitory life of pleasure they were then enjoying but should seek after those excellences which are permanent and eternal.
3. The story of Khidr and Moses has been related in such a way as to supply the answer to the question of the disbelievers and to give comfort to the Believers as well. The lesson contained in this story is this "You should have full faith in the wisdom of what is happening in the Divine Factory in accordance with the will of Allah. As the reality is hidden from you, you are at a loss to understand the wisdom of what is happening, and sometimes if it appears that things are going against you, you cry out, 'How and why has this happened'. The fact is that if the curtain be removed from the "unseen", you would yourselves come to know that what is happening here is for the best. Even if some times it appears that something is going against you, you will see that in the end it also produces some good results for you.
4. The same is true of the story of Zul-Qarnain for it also admonishes the questioners, as if to say, "O you vain chiefs of Makkah you should learn a lesson from Zul-Qarnain. Though he was a great ruler, a great conqueror and the owner of great resources, yet he always surrendered to his Creator, whereas you are rebelling against Him even though you are insignificant chieftains in comparison with him. Besides this, though Zul-Qarnain built one of the strongest walls for protection, yet his real trust was in Allah and not in the "wall". He believed that the wall could protect him against his enemies as long as it was the will of Allah and that there would be crack and holes in it, when it would be His will : whereas you who

possess only insignificant fortified abodes and dwellings in comparison with him, consider yourselves to be permanently safe and secure against all sorts of calamities."

While the Quran turned the tables on the questioners who had tried to "expose" the Holy Prophet, in the end of the Surah the same things have been reiterated that were stated at its beginning: "*Tauhid* and the Hereafter are absolutely true and real and for your own good you should accept these doctrines, mend your ways in accordance with them and live in this world with this conviction that you are accountable to Allah: otherwise you shall ruin your life and all your doings shall be set at naught."

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾

Who	الَّذِي	(is) to Allah	لِلَّهِ	All praise	الْحَمْدُ
His slave	عَبْدِهِ	To	عَلَى	Has sent down	أَنْزَلَ
Placed	يَجْعَلْ	And has not	وَلَمْ	The Book	الْكِتَابَ
		Any crookedness	عِوَجًا	For it	لَهُ

Translit	Al-Ĥamdu Lillāhi Al-Ladhī 'Anzala `Alá `Abdihi Al-Kitāba Wa Lam Yaj`al Llahu `Iwajā
AhmedAli	سب تعریف اللہ کے لیے جس نے اپنے بندہ پر کتاب اتاری اور اس میں ذرا بھی کجی نہیں رکھی
Jalandhry	سب تعریف خدا ہی کو ہے جس نے اپنے بندے (محمد صلی اللہ علیہ وسلم) پر (یہ) کتاب نازل کی اور اس میں کسی طرح کی کجی (اور پیچیدگی) نہ رکھی
YusufAli	Praise be to Allah Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:
M.Khan	All the praises and thanks are to Allāh, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'ān), and has not placed therein any crookedness.
Pickthal	Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,
Shakir	(All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.

قِيَمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

حَسَنًا ﴿٢﴾

Punishment	بَأْسًا	To give warning	لِيُنْذِرَ	(He has made it) Straight	قِيَمًا
Him	لَّدُنْهُ	From	مِّنْ	(of) severe	شَدِيدًا
Who	الَّذِينَ	(to) the believers	الْمُؤْمِنِينَ	And to give glad tidings	وَيُبَشِّرَ
That	أَنَّ	Righteous deeds	الصَّالِحَاتِ	Work	يَعْمَلُونَ
A good	حَسَنًا	Reward	أَجْرًا	They shall have	لَهُمْ

Translit	Qayyimāan Liyundhira Ba'sāan Shadīdāan Min Ladunhu Wa Yubashshira Al-Mu'uminīna Al-Ladhīna Ya`malūna Aṣ-Ṣāliḥāti 'Anna Lahum 'Ajrāan Ḥasanāan
AhmedAli	ٹھیک اتاری تاکہ اس سخت عذاب سے ڈراوے جو اس کے ہاں ہے اور ایمان داروں کو خوشخبری دے جو اچھے کام کرتے ہیں کہ ان کے لیے اچھا بدلہ ہے
Jalandhry	(بلکہ) سیدھی (اور سلیس اتاری) تاکہ لوگوں کو عذاب سخت سے جو اس کی طرف سے (آنے والا) ہے ڈرائے اور مومنوں کو جو نیک عمل کرتے ہیں خوشخبری سنائے کہ ان کے لئے (ان کے کاموں کا) نیک بدلہ (یعنی) بہشت ہے
YusufAli	(He hath made it) Straight (and Clear), in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward.
M.Khan	(He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh Islāmīc Monotheism), who do righteous - deeds, that they shall have a fair reward (i.e. Paradise).

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Pickthal	(But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,
Shakir	Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,

مَاكِثِينَ فِيهِ أَبَدًا ﴿3﴾

forever	أَبَدًا	Therein	فِيهِ	(they shall) abide	مَاكِثِينَ
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Translit	Mākihīna Fīhi 'Abadāan
AhmedAli	جس میں وہ ہمیشہ رہیں گے
Jalandhry	جس میں وہ ابد الابد رہیں گے
YusufAli	Wherein they shall remain forever:
M.Khan	They shall abide therein forever.
Pickthal	Wherein they will abide for ever;
Shakir	Staying in it for ever;

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿4﴾

Say (said)	قَالُوا	Those who	الَّذِينَ	And warn	وَيُنذِرَ
A son	وَلَدًا	Allah	اللَّهُ	Has taken	اتَّخَذَ

Translit	Wa Yundhira Al-Ladhīna Qālū Attakhadha Allāhu Waladāan
AhmedAli	اور انہیں بھی ڈرائے جو کہتے ہیں کہ اللہ اولاد رکھتا ہے
Jalandhry	اور ان لوگوں کو بھی ڈرائے جو کہتے ہیں کہ خدا نے (کسی کو) بیٹا بنا لیا ہے
YusufAli	Further that He may warn those (also) who say "Allah hath begotten a son":
M.Khan	And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)."
Pickthal	And to warn those who say: Allah hath chosen a son,
Shakir	And warn those who say: Allah has taken a son.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

﴿5﴾

About it	بِهِ	They have	لَهُمْ	Not	مَا
Nor	وَلَا	Knowledge	عِلْمٍ	(from)	مِنْ
The word	كَلِمَةً	Mighty is	كَبُرَتْ	Had their fathers	لِآبَائِهِمْ ۚ
Their mouths	أَفْوَاهِهِمْ ۚ	Of	مِنْ	(that) comes out	تَخْرُجُ

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But	إِلَّا	They say/utter	يَقُولُونَ	Nothing	إِنْ
				A lie	كَذِبًا

Translit	<i>Mmā Lahum Bihi Min `Ilmin Wa Lā Li`ābā`ihim Kaburat Kalimatan Takhruju Min `Afwāhihim`In Yaqūlūna `Illā Kadhībān</i>
AhmedAli	ان کے پاس اس کی کوئی دلیل نہیں ہے اور نہ ان کے باپ دادا کے پاس تھی کیسی سخت بات ہے جو ان کے منہ سے نکلتی ہے وہ لوگ بالکل جھوٹ کہتے ہیں
Jalandhry	ان کو اس بات کا کچھ بھی علم نہیں اور نہ ان کے باپ دادا ہی کو تھا۔ (یہ) بڑی سخت بات ہے جو ان کے منہ سے نکلتی ہے (اور کچھ شک نہیں) کہ یہ جو کہتے ہیں محض جھوٹ ہے
YusufAli	No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood!
M.Khan	No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.
Pickthal	(A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie.
Shakir	They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

Yourself	نَفْسَكَ	Kill	بَاخِعٌ	Perhaps you would	فَلَعَلَّكَ
If	إِنْ	Their footsteps	آثَارِهِمْ	Over	عَلَى
In this	بِهَذَا	They believe	يُؤْمِنُوا	Not	لَمْ
		In grief	أَسَفًا	Narration	الْحَدِيثِ

Translit	<i>Fala`allaka Bākhi`un Nafsaka `Alā `Āthārihim `In Lam Yu`uminū Bihadhā Al-Ĥadīthi `Asafāan</i>
AhmedAli	پھر شاید تو ان کے پیچھے افسوس سے اپنی جان ہلاک کر دے گا اگر یہ لوگ اس بات پر ایمان نہ لائے
Jalandhry	(اے پیغمبر) اگر یہ اس کلام پر ایمان نہ لائیں تو شاید تم کے ان پیچھے رنج کر کے اپنے تئیں ہلاک کر دو گے
YusufAli	Thou wouldst only per chance, fret thyself to death, following after them, in grief, if they believe not in this Message.
M.Khan	Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur`ān).
Pickthal	Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.
Shakir	Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.

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إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

That which	مَا	Have made	جَعَلْنَا	Verily We	إِنَّا
Adornment	زِينَةً	The earth	الْأَرْضِ	(is) on	عَلَى
As to which of them	أَيُّهُمْ	In order that We may test them	لِنَبْلُوهُمْ	For it	لَهَا
		In deeds	عَمَلًا	(are) best	أَحْسَنُ

Translit	'Innā Ja `alnā Mā `Alā Al-'Arđi Zīnatan Lahā Linabluwuhum 'Ayyuhum 'Aḥsanu `Amalāan				
AhmedAli	جو کچھ زمین پر ہے بے شک ہم نے اسے زمین کی نہنت بنا دیا ہے تاکہ ہم انہیں آزمائیں کہ ان میں کون اچھے کام کرتا ہے				
Jalandhry	جو چیز زمین پر ہے ہم نے اس کو زمین کے لئے آرائش بنایا ہے تاکہ لوگوں کی آزمائش کریں کہ ان میں کون اچھے عمل کرنے والا ہے				
YusufAli	That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct.				
M.Khan	Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance to the legal ways of the Prophet SAW].				
Pickthal	Lo! We have placed all that is in the earth as an ornament thereof that We may try them: which of them is best in conduct.				
Shakir	Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.				

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

What	مَا	We shall make	لَجَاعِلُونَ	And verily We	وَإِنَّا
A bare dry	جُرُزًا	Soil	صَعِيدًا	(is) on it	عَلَيْهَا

Translit	Wa 'Innā Lajā `ilūna Mā `Alayhā Ṣa`idāan Juruzāan				
AhmedAli	اور جو کچھ اس پر ہے بے شک ہم سب کو چٹیل میدان کر دیں گے				
Jalandhry	اور جو چیز زمین پر ہے ہم اس کو (نابود کر کے) بخر میدان کر دیں گے				
YusufAli	Verily what is on earth We shall make but as dust and dry soil (without growth or herbage).				
M.Khan	And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees).				
Pickthal	And lo! We shall make all that is therein a barren mound.				
Shakir	And most surely We will make what is on it bare ground without herbage.				

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

That	أَنَّ	You think	حَسِبْتَ	Or (did)	أَمْ
And the inscription	وَالرَّقِيمِ	(of the) Cave	الْكَهْفِ	(the) people	أَصْحَابَ

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Our Signs	آيَاتِنَا	Among	مِنْ	(they) were	كَانُوا
				A wonder	عَجَبًا

Translit	'Am Ḥasibta 'Anna 'Aṣḥāba Al-Kahfi Wa Ar-Raqīmi Kānū Min 'Āyātina 'Ajabāan
AhmedAli	کیا تم خیال کرتے ہو کہ غار اور کتبہ والے ہماری نشانیوں والے عجیب چیز تھے
Jalandhry	کیا تم خیال کرتے ہو کہ غار اور لوح والے ہمارے نشانیوں میں سے عجیب تھے
YusufAli	Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs?
M.Khan	Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
Pickthal	Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?
Shakir	Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿10﴾

They young men	الْفِتْيَةُ	(sought refuge) fled	أَوَى	(remember) when	إِذْ
So they said	فَقَالُوا	The cave	الْكَهْفِ	To	إِلَى
From	مِنْ	Bestow on us (grant us)	آتِنَا	Our Lord!	رَبَّنَا
And facilitate	وَهَيِّئْ	Mercy	رَحْمَةً	Yourself	لَدُنْكَ
Our affairs	أَمْرِنَا	From	مِنْ	For us	لَنَا
				(in) the right way	رَشَدًا

Translit	'Idh 'Awā Al-Fityatu 'Ilā Al-Kahfi Faqālū Rabbanā 'Ātinā Min Ladunka Raḥmatan Wa Hayyi' Lanā Min 'Amrinā Rashadāan
AhmedAli	جب کہ چند جوان اس غار میں آ بیٹھے پھر کہا اے ہمارے رب ہم پر اپنی طرف سے رحمت نازل فرما اور ہمارے اس کام کے لیے کامیابی کا سامان کر دے
Jalandhry	جب وہ جوان غار میں جا رہے تو کہنے لگے کہ اے ہمارے پروردگار ہم پر اپنے ہاں سے رحمت نازل فرما۔ اور ہمارے کام درست (کے سامان) مہیا کر
YusufAli	Behold, the youths betook themselves to the Cave: they said "Our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"
M.Khan	(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
Pickthal	When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.
Shakir	When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair.

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿11﴾

Their ears	آذَانِهِمْ	On	عَلَى	Therefore We covered	فَضَرَبْنَا
Years	سِنِينَ	The cave	الْكَهْفِ	In	فِي

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				A number (of)	عَدَدًا
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Translit	<i>Faḍarabnā `Alā `Ādhānihim Fī Al-Kahfi Sinīna `Adadāan</i>
AhmedAli	پھر ہم نے کئی سال تک غار میں ان کے کان بند کر دیے
Jalandhry	تو ہم نے غار میں کئی سال تک ان کے کانوں پر (نیند کا) پردہ ڈالے (یعنی ان کو سلائے) رکھا
YusufAli	Then We drew (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):
M.Khan	Therefore, We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.
Pickthal	Then We sealed up their hearing in the Cave for a number of years.
Shakir	So We prevented them from hearing in the cave for a number of years.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

That We might know	لِنَعْلَمَ	We raised them up	بَعَثْنَاهُمْ	Then	ثُمَّ
(was best at) calculating	أَحْصَىٰ	(of) the two parties	الْحِزْبَيْنِ	Which	أَيُّ
Time period	أَمَدًا	They had tarried	لَبِثُوا	For what	لِمَا

Translit	<i>Thumma Ba`athnāhum Lina`lama `Ayyu Al-Ḥizbayni `Aḥṣā Limā Labithū `Amadāan</i>
AhmedAli	پھر ہم نے انہیں اٹھایا تاکہ معلوم کریں کہ دونوں جماعتوں میں سے کس نے یاد رکھی ہے جتنی مدت وہ رہے
Jalandhry	پھر ان کو جگا اٹھایا تاکہ معلوم کریں کہ جتنی مدت وہ (غار میں) رہے دونوں جماعتوں میں سے اس کی مقدار کس کو خوب یاد ہے
YusufAli	Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!
M.Khan	Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
Pickthal	And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.
Shakir	Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۖ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

Unto you	عَلَيْكَ	Narrate	نَقُصُّ	We	نَحْنُ
Truly they (were)	إِنَّهُمْ	With truth	بِالْحَقِّ ۖ	Their story	نَبَأَهُمْ
In their Lord	بِرَبِّهِمْ	Who obelieved	آمَنُوا	Young men	فِتْيَةٌ
		(in) guidance	هُدًى	And we increased them	وَزِدْنَاهُمْ

Translit	<i>Naḥnu Naquṣṣu `Alayka Naba`ahum Bil-Ḥaqqi `Innahum Fityatun `Āmanū Birabbihim Wa Zidnāhum Hudāan</i>
AhmedAli	ہم تمہیں ان کا صحیح حال سناتے ہیں بے شک وہ کئی جوان تھے جو اپنے رب پر ایمان لائے اور ہم نے انہیں اور نئی راہ ہدایت دی

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Jalandhry	ہم اُن کے حالات تم سے صحیح صحیح بیان کرتے ہیں۔ وہ کئی جوان تھے جو اپنے پروردگار پر ایمان لائے تھے اور ہم نے ان کو اور زیادہ ہدایت دی تھی
YusufAli	We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:
M.Khan	We narrate unto you (O Muhammad SAW) their story with truth: Truly! they were young men who believed in their Lord (Allâh), and We increased them in guidance.
Pickthal	We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
Shakir	We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَدْعُو مِن دُونِهِ ۚ إِلَهًا ۖ لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

When	إِذْ	Their hearts	قُلُوبِهِمْ	And We made firm & strong	وَرَبَطْنَا عَلَىٰ
Our Lord	رَبُّنَا	And said	فَقَالُوا	They stood up	قَامُوا
And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	(is) the Lord	رَبُّ
Other than Him	مِن دُونِهِ	We call upon	نَدْعُو	Shall never	لَن
(if we did) we should have uttered (said)	قُلْنَا	Indeed	لَقَدْ	Any god	إِلَهًا ۖ
		An enormity (in disbelief)	شَطَطًا	Then	إِذَا

Translit	<i>Wa Rabaṭnā `Alā Qulūbihim 'Idh Qāmū Faqālū Rabbunā Rabbu As-Samāwāti Wa Al-'Arḍi Lan Nad`uwa Min Dūnihi 'Ilahāan Laqad Qulnā 'Idhāan Shaṭaṭāan</i>
AhmedAli	اور ہم نے ان کے دل مضبوط کر دیے جب وہ یہ کہہ کر اٹھ کھڑے ہوئے کہ ہمارا رب آسمانوں اور زمین کا رب ہے ہم اس کے سوا کسی معبود کو ہرگز نہ پکاریں گے ورنہ ہم نے بڑی ہی بیجا بات کہی
Jalandhry	اور ان کے دلوں کو مضبوط (یعنی مضبوط) کر دیا۔ جب وہ (اٹھ) کھڑے ہوئے تو کہنے لگے کہ ہمارا پروردگار آسمانوں اور زمین کا مالک ہے۔ ہم اس کے سوا کسی کو معبود (سمجھ کر) نہ پکاریں گے (اگر ایسا کیا) تو اس وقت ہم نے بعید از عقل بات کہی
YusufAli	We gave strength to their hearts: behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did; we should indeed have uttered an enormity!"
M.Khan	And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.
Pickthal	And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him, for then should we utter an enormity.
Shakir	And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

Who have taken for worship	اتَّخَذُوا	Our people	قَوْمُنَا	These (are)	هُؤُلَاءِ
Why not	لَوْلَا	Gods	آلِهَةً ۖ	Other than Him	مِنْ دُونِهِ
Authority	بِسُلْطَانٍ	For them	عَلَيْهِمْ	They bring	يَأْتُونَ
Does more wrong	أَظْلَمُ	And who	فَمَنْ	Clear	بَيِّنٍ ۖ
Against	عَلَى	Invents	افْتَرَىٰ	Than he who	مِمَّنِ
		A lie	كَذِبًا	Allah	اللَّهُ

Translit	Hā'uulā' Qawmunā Attakhadhū Min Dūnihi 'Ālihātan Lawlā Ya'tūna `Alayhim Bisulṭānin Bayyinin Faman 'Aẓlamu Mimmani Aftarā `Alā Allāhi Kadhibāan
AhmedAli	یہ ہماری قوم ہے انہوں نے اللہ کے سوا اور معبود بنا لیے ہیں ان پر کوئی کھلی دلیل کیوں نہیں لاتے پھر اس سے بڑا ظالم کون ہوگا جس نے اللہ پر جھوٹ باندھا
Jalandhry	ان ہماری قوم کے لوگوں نے اس کے سوا اور معبود بنا رکھے ہیں۔ بھلا یہ ان (کے خدا ہونے) پر کوئی کھلی دلیل کیوں نہیں لاتے۔ تو اس سے زیادہ کون ظالم ہے، تو خدا پر جھوٹ افتراء کرے
YusufAli	"These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?"
M.Khan	"These our people have taken for worship ālihah (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh."
Pickthal	These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah?"
Shakir	These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?"

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

And that which	وَمَا	You withdraw from them	اعْتَزَلْتُمُوهُمْ	And when	وَإِذِ
Allah	اللَّهُ	Except	إِلَّا	They worship	يَعْبُدُونَ
The cave	الْكَهْفِ	(to) in	إِلَى	Then seek refuge	فَأْوُوا
Your Lord	رَبُّكُمْ	For you	لَكُمْ	Will open	يَنْشُرْ
And will make	وَيُهَيِّئْ	His Mercy	رَحْمَتِهِ	From	مِنْ
Your affairs	أَمْرِكُمْ	(from)	مِنْ	For you	لَكُمْ

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				ease	مِرْفَقًا
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Translit	Wa 'Idh A`tazaltumūhum Wa Mā Ya`budūna 'Illā Allāha Fa'wū 'Ilā Al-Kahfi Yanshur LakumRabbukum Min Rahmatihi Wa Yuhayyi' Lakum Min 'Amrikum Mirfaqāan
AhmedAli	اور جب تم ان سے الگ ہو گئے ہو اور اللہ کے سوا بتاتے ہیں تب غار میں چل کر پناہ لو تم پر تمہارا رب اپنی رحمت پھیلا دے گا اور تمہارے لیے تمہارے اس کام میں آرام کا سامان کر دے گا
Jalandhry	اور جب تم نے ان (مشرکوں) سے اور جن کی یہ خدا کے سوا عبادت کرتے ہیں ان سے کنارہ کر لیا ہے تو غار میں چل رہو تمہارا پروردگار تمہارے لئے اپنی رحمت وسیع کر دے گا اور تمہارے کاموں میں آسانی (کے سامان) مہیا کرے گا
YusufAli	"When ye turn away from them and the things they worship other than Allah betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease."
M.Khan	(The young men said to one another): "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."
Pickthal	And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.
Shakir	And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۚ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

When	إِذَا	The sun	الشَّمْسُ	And you might have seen	وَتَرَى
From	عَنْ	It declines	تَزَاوَرُ	It rose	طَلَعَتْ
The right	الْيَمِينِ	To	ذَاتَ	Their cave	كَهْفِهِمْ
It turns away from them	تَقْرِضُهُمْ	It set	غَرَبَتْ	And when	وَإِذَا
While they (lay)	وَهُمْ	The left	الشَّمَالِ	Towards	ذَاتَ
Of it (the Cave)	مِنْهُ ۚ	The midst	فَجْوَةٍ	In	فِي
The Signs	آيَاتِ	(out) of	مِنْ	That (is)	ذَٰلِكَ
Guides	يَهْدِ	He whom	مَنْ	(of) Allah	اللَّهُ ۚ
The rightly guided	الْمُهْتَدِ ۚ	He (is)	فَهُوَ	Allah	اللَّهُ
Never	فَلَنْ	He sends astray	يُضِلِّ	And he whom	وَمَنْ
Friend	وَلِيًّا	For him	لَهُ	You will find	تَجِدَ
				guiding	مُرْشِدًا

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Translit	<i>Wa Tarā Ash-Shamsa 'Idhā Ṭala`at Tazāwaru`An Kahfihim Dhāta Al-Yamīni Wa 'Idhā Gharabat Taqrīduhum Dhāta Ash-Shimālī Wa Hum Fī Fajwatin Minhu Dhālika Min 'Āyāti Allāhi Man Yahdī Allāhu Fahuwa Al-Muhtadī Wa Man Yudlil Falan Tajida Lahu Walīyāan Murshidāan</i>
Ahmed Ali	اور تو سورج کو دیکھے گا جب وہ نکلتا ہے تو ان کے غار کے دائیں طرف سے ہٹا ہوا رہتا ہے اور جب ڈوبتا ہے تو ان کی بائیں طرف سے کھڑا ہو کر جاتا ہے وہ اس کے میدان میں ہیں یہ اللہ کی نشانیوں میں سے ہے جسے اللہ ہدایت دے وہی ہدایت پانے والا ہے اور جسے وہ گمراہ کر دے پھر اس کے لیے تمہیں کوئی بھی کارساز پر لانے والا نہیں ملے گا
Jalandhry	اور جب سورج نکلے تو تم دیکھو کہ (دھوپ) ان کے غار سے داہنی طرف سمٹ جائے اور جب غروب ہو تو ان سے بائیں طرف کھڑا جائے اور وہ اس کے میدان میں تھے۔ یہ خدا کی نشانیوں میں سے ہیں۔ جس کو خدا ہدایت دے یا وہ ہدایت یاب ہے اور جس کو گمراہ کرے تو تم اس کے لئے کوئی دوست راہ بتانے والا نہ پاؤ گے
Yusuf Ali	Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: he whom Allah guides; but he whom Allah leaves to stray for him wilt thou find no protector to lead him to the Right Way.
M. Khan	And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayât (proofs, evidences, signs) of Allāh. He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no Walī (guiding friend) to lead him (to the right Path).
Pickthal	And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.
Shakir	And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

While they (are)	وَهُمْ	Awake	أَيْقَاظًا	And you will think them	وَتَحْسَبُهُمْ
On	ذَاتَ	And we turn them	وَنُقَلِّبُهُمْ	Asleep	رُقُودٌ ۚ
The left	الشِّمَالِ ۖ	And on	وَذَاتَ	The right	الْيَمِينِ
His two forelegs	ذِرَاعَيْهِ	Stretching forth	بَاسِطٌ	And their dog	وَكَلْبُهُمْ
You looked	اطَّلَعْتَ	Had	لَوِ	At the entrance	بِالْوَصِيدِ ۚ
From them	مِنْهُمْ	You would certainly have turned back	لَوَلَّيْتَ	At them	عَلَيْهِمْ
Of them	مِنْهُمْ	And you would certainly have been filled	وَلَمُلَمْتَ	In flight	فِرَارًا
				With awe	رُعبًا

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Sura # 18 – 110 Verses - Makkah

سورة الكهف

Translit	<i>Wa Tahsabuhum 'Ayyāzāan Wa Hum Ruqūdun Wa Nuqallibuhum Dhāta Al-Yamīni Wa DhātaAsh-Shimāli Wa Kalbuhum Bāsiṭun Dhirā'ayhi Bil-Waṣṣidi Lawi Aṭṭala'ta 'AlayhimLawallayta Minhum Firārāan Wa Lamuli'ta Minhum Ru'bāan</i>
AhmedAli	اور تو انہیں جاگتا ہوا خیال کرے گا حالانکہ وہ سو رہے ہیں اور ہم انہیں دائیں بائیں پلٹتے رہتے ہیں اور ان کا کتا چوکھٹ کی جگہ اپنے دونوں بازو پھیلائے بیٹھا ہے اگر تم انہیں جھانک کر دیکھو تو اٹنے پاؤں بھاگ کھڑے ہوئے اور البتہ تم پر ان کی دہشت چھا جائے
Jalandhry	اور تم ان کو خیال کرو کہ باگ رہے ہیں حالانکہ وہ سوتے ہیں۔ اور ہم ان کو دائیں اور بائیں کروٹ بدلاتے تھے۔ اور ان کا کتا چوکھٹ پر دونوں ہاتھ پھیلائے ہوئے تھا۔ اگر تم ان کو جھانک کر دیکھتے تو پیٹھ پھیر کر بھاگ جاتے اور ان سے دہشت میں آ جاتے
YusufAli	Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and their left sides: their dog stretching forth his two forelegs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.
M.Khan	And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them
Pickthal	And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.
Shakir	And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۚ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

That they might question	لِيَتَسَاءَلُوا	We awakened them	بَعَثْنَاهُمْ	And likewise (thus)	وَكَذَلِكَ
A speaker	قَائِلٌ	Said	قَالَ	Among them	بَيْنَهُمْ ۚ
Have you stayed	لَبِثْتُمْ ۚ	How long	كَمْ	From them	مِنْهُمْ
A day	يَوْمًا	We have stayed	لَبِثْنَا	They said	قَالُوا
(of) a day	يَوْمٍ ۚ	A part	بَعْضَ	Or	أَوْ
Knows best	أَعْلَمُ	Your Lord	رَبُّكُمْ	The said	قَالُوا
So send	فَابْعَثُوا	You have stayed	لَبِثْتُمْ	How long	بِمَا
(this)	هَذِهِ	With your silver coil	بِوَرِقِكُمْ	One of you	أَحَدَكُمْ
And let him find out	فَلْيَنْظُرْ	The city	الْمَدِينَةِ	To	إِلَى
Food	طَعَامًا	(is) the purest	أَزْكَى	Which is	أَيُّهَا
Of it	مِنْهُ	Some (provision)	بِرِزْقٍ	And let him bring to you	فَلْيَأْتِكُمْ

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Let know	يُشْعِرُونَ	And not	وَلَا	And let him be kind (careful)	وَلْيَتَلَطَّفْ
		anyone	أَحَدًا	Of you	بِكُمْ

Translit	<i>Wa Kadhalika Ba'athnāhum Liyatasā'alū Baynahum Qāla Qā'ilun Minhum Kam LabithtumQālū Labithnā Yawmāan 'Aw Ba'da Yawmin Qālū Rabbukum 'A'lamu Bimā LabithtumFāb'athū 'Ahādakum Biwariqikum Hadhihi 'Ilā Al-Madīnati Falyanzūr 'Ayyuhā 'Azkā Ṭa'āmāan Falya'tikum Birizqin Minhu Wa Līatalaṭṭaf Wa Lā Yush'iranna Bikum 'Ahādāan</i>
AhmedAli	اور اسی طرح ہم نے انہیں بگا دیا تاکہ ایک دوسرے سے پوچھیں ان میں سے ایک نے کہا تم کتنی دیر ٹہرے ہو انہوں نے کہا ہم ایک دن یا دن سے کم ٹھہرے ہیں کما تمہارا رب خوب جانتا ہے یعنی دیر تم ٹھہرے ہو اب اپنے میں سے ایک کو یہ اپنا رویہ دے کر اس شہر میں بھیجو پھر دیکھے کون سا کھانا سہرا ہے پھر تمہارے پاس اس میں سے کھانا لائے اور نرمی سے جائے اور تمہارے متعلق کسی کو نہ بتائے
Jalandhry	اور اس طرح ہم نے ان کو اٹھایا تاکہ آپس میں ایک دوسرے سے دریافت کریں۔ ایک کہنے والے نے کہا کہ تم (یہاں) کتنی مدت رہے؟ انہوں نے کہا کہ ایک دن یا اس سے بھی کم۔ انہوں نے کہا کہ جتنی مدت تم رہے ہو تمہارا پروردگار ہی اس کو خوب جانتا ہے۔ تو اپنے میں سے کسی کو یہ رویہ دے کر شہر کو بھیجو وہ دیکھے کہ نفیس کھانا کون سا ہے تو اس میں سے کھانا لے آئے اور آہستہ آہستہ آئے جائے اور تمہارا حال کسی کو نہ بتائے
YusufAli	Such (being their state), We raised them up (from sleep), that they might question each other. Said one of them "How long have ye stayed (here)?" They said "We have stayed (perhaps) a day or part of a day." (At length) they (all) said "Allah (alone) knows best how long ye have stayed here...Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may satisfy hunger therewith:) and let him behave with care and courtesy, and let him not inform anyone about you.
M.Khan	Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you
Pickthal	And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.
Shakir	And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

They learn	يَظْهَرُوا	If	إِنْ	Verily they	إِنَّهُمْ
Or	أَوْ	They will stone you (to death)	يَرْجُمُوكُمْ	Of you	عَلَيْكُمْ
Their religion	مِلَّتِهِمْ	Into	فِي	They turn you back	يُعِيدُوكُمْ
In that case	إِذَا	You will be successful	تُفْلِحُوا	And never	وَلَنْ
				ever	أَبَدًا

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Translit	'Innahum 'In Yaẓharū 'Alaykum Yarjumūkum 'Aw Yu'īdūkum Fī Millatihim Wa Lan Tufliḥū 'Idhāan 'Abadāan
AhmedAli	بے شک وہ لوگ اگر تمہاری اطلاع پائیں گے تو تمہیں سنگسار کر دیں گے یا اپنے دین میں لوٹائیں گے پھر تم کبھی فلاح نہیں پاسکو گے
Jalandhry	اگر وہ تم پر دسترس پالیں گے تو تمہیں سنگسار کر دیں گے یا پھر اپنے مذہب میں داخل کر لیں گے اور اس وقت تم کبھی فلاح نہیں پاؤ گے
YusufAli	"For if thy should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."
M.Khan	"For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."
Pickthal	For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.
Shakir	For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

وَكَذَلِكَ أَغَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾

Their case	عَلَيْهِمْ	We made known	أَغَثَرْنَا	And thus	وَكَذَلِكَ
The Promise	وَعْدَ	That	أَنَّ	That they (people) might know	لِيَعْلَمُوا
And that	وَأَنَّ	(is) true	حَقٌّ	(of) Allah	اللَّهِ
Doubt	رَيْبَ	(there is) no	لَا	The Hour	السَّاعَةَ
They disputed	يَتَنَازَعُونَ	(remember) when	إِذْ	About it	فِيهَا
They said	فَقَالُوا	About their case	أَمْرَهُمْ ۖ	Among themselves	بَيْنَهُمْ
A building	بُيُوتًا ۖ	Over them	عَلَيْهِمْ	Construct	ابْنُوا
About them	بِهِمْ ۚ	Knows best	أَعْلَمُ	Their Lord	رَبُّهُمْ
Won	غَلَبُوا	Whose who	الَّذِينَ	Said	قَالَ
We verily shall take	لَنَتَّخِذَنَّ	Their point	أَمْرِهِمْ	(on)	عَلَىٰ
		A place of worship (mosque)	مَسْجِدًا	Over them	عَلَيْهِمْ

Translit	Wa Kadhalika 'A`tharnā `Alayhim Liya`lamū 'Anna Wa`da Allāhi Ḥaqqun Wa 'Anna As-Sā`ata Lā Rayba Fīhā 'Idh Yatanāza`ūna Baynahum 'Amrahum Faqālū Abnū `AlayhimBunyānāan Rabbuhum 'A`lamu Bihim Qāla Al-Ladhīna Ghalabū `Alā 'AmrihimLanattakhidhanna `Alayhim Masjidāan
AhmedAli	اور اسی طرح ہم نے ان کی خبر ظاہر کر دی تاکہ لوگ سمجھ لیں کہ اللہ کا وعدہ سچا ہے اور قیامت میں کوئی شک نہیں جبکہ لوگ ان کے معاملہ میں جھگڑ رہے تھے پھر کہا ان پر ایک عمارت بنا دو تاکہ ان کا حال خوب جانتا ہے ان لوگوں نے کہا جو اپنے معاملے میں غالب آ گئے تھے کہ ہم ان پر ضرور ایک مسجد بنائیں گے

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Jalandhry	اور اسی طرح ہم نے (لوگوں کو) ان (کے حال) سے خبردار کر دیا تاکہ وہ جانیں کہ خدا کا وعدہ سچا ہے اور یہ کہ قیامت (جس کا وعدہ کیا جاتا ہے) اس میں کچھ شک نہیں۔ اس وقت لوگ ان کے بارے میں باہم جھگڑنے لگے اور کہنے لگے کہ ان (کے غار) پر عمارت بنا دو۔ ان کا پروردگار ان (کے حال) سے خوب واقف ہے۔ جو لوگ ان کے معاملے میں غلبہ رکھتے تھے وہ کہنے لگے کہ ہم ان (کے غار) پر مسجد بنائیں گے
Yusuf Ali	Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said "Construct a building over them": their Lord knows best about them: those who prevailed over their affair said "Let us surely build a place of worship over them."
M.Khan	And thus We made their case known to (the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."
Pickthal	And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.
Shakir	And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

The forth of them	رَابِعُهُمْ	(they were) three	ثَلَاثَةٌ	They say	سَيَقُولُونَ
(they were) five	خَمْسَةٌ	And they will say	وَيَقُولُونَ	(being) their dog	كَلْبُهُمْ
Guessing	رَجْمًا	Being their dog	كَلْبُهُمْ	The sixth of them	سَادِسُهُمْ
(they were) seven	سَبْعَةٌ	And they will say	وَيَقُولُونَ	At the Unseen	بِالْغَيْبِ ۖ
Say	قُلْ	Being their dog	كَلْبُهُمْ ۚ	And the eighth of them	وَثَامِنُهُمْ
Their number	بِعَدَّتِهِمْ	Knows best	أَعْلَمُ	My Lord	رَبِّي
But	إِلَّا	Knows them	يَعْلَمُهُمْ	None	مَا
Debate	تُمَارِ	So not	فَلَا	A few	قَلِيلٌ ۚ
(with) proof	مِرَاءً	Except	إِلَّا	About them	فِيهِمْ
Consult	تَسْتَفْتِ	And do not	وَلَا	Clear	ظَاهِرًا
anyone	أَحَدًا	Of them (Jews & Christians)	مِنْهُمْ	About them	فِيهِمْ

Translit | Sayaqūlūna Thalāthatun Rābi`uhum Kalbuhum Wa Yaqūlūna Khamsatun SādisuhumKalbuhum Rajmāan Bil-

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The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

	<i>Ghaybi Wa Yaqūlūna Sab`atun Wa Thāminuhum Kalbuhum Qul Rabbī'A`lamu Bi`iddatihim Mā Ya`lamuhum 'Illā Qalīlun Falā Tumāri Fihim 'Illā Mirā'an Žāhirāan Wa Lā Tastafti Fihim Minhum 'Aḥadāan</i>
AhmedAli	بعض کہیں گے تین میں پوتھا ان کا کتا ہے اور بعض اکل چھ سے کہیں گے پانچ میں پھٹا ان کا کتا ہے اور بعض کہیں گے سات میں آٹھواں ان کا کتا ہے کہ وہ ان کی گنتی میرا رب ہی خوب جانتا ہے ان کا اصلی حال تو بہت ہی کم لوگ جانتے ہیں سو تو ان کے بارے میں سرسری گفتگو کے سوا بھگدانا نہ کرو ان میں سے کسی سے بھی اکا حال دریافت نہ کر
Jalandhry	(بعض لوگ) اکل چھ کہیں گے کہ وہ تین تھے (اور) پوتھا ان کا کتا تھا۔ اور (بعض) کہیں گے کہ وہ پانچ تھے اور پھٹا ان کا کتا تھا۔ اور (بعض) کہیں گے کہ وہ سات تھے اور آٹھواں ان کا کتا تھا۔ کہ دو کہ میرا پروردگار ہی ان کے شمار سے خوب واقف ہے ان کو جانتے بھی میں تو تھوڑے ہی لوگ (جانتے ہیں) تو تم ان (کے معاملے) میں گفتگو نہ کرنا مگر سرسری سی گفتگو۔ اور نہ ان کے بارے میں ان میں کسی سے کچھ دریافت ہی کرنا
YusufAli	(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth— doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; it is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.
M.Khan	(Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.
Pickthal	(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.
Shakir	(Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

وَلَا تَقُولَنَّ لِّشَيْءٍ إِنِّي فَاعِلٌ ذَلِكْ غَدًا ﴿٢٣﴾

Of anything	لِّشَيْءٍ	Say	تَقُولَنَّ	And not	وَلَا
That	لِكَ	Shall do	فَاعِلٌ	Verily I	إِنِّي
				tomorrow	غَدًا

Translit	<i>Wa Lā Taqūlanna Lishay'in 'Innī Fā'ilun Dhālika Ghadāan</i>
AhmedAli	اور کسی چیز کے متعلق یہ ہرگز نہ کہو کہ میں کل اسے کر ہی دوں گا
Jalandhry	اور کسی کام کی نسبت نہ کہنا کہ میں اسے کل کر دوں گا
YusufAli	Nor say of anything, "I shall be sure to do so and so tomorrow"—
M.Khan	And never say of anything, "I shall do such and such thing tomorrow."
Pickthal	And say not of anything: Lo! I shall do that tomorrow,
Shakir	And do not say of anything: Surely I will do it tomorrow,

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إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

﴿24﴾

Wills	يَشَاءَ	That	أَنْ	Except	إِلَّا
Your Lord	رَبَّكَ	And remember	وَادْكُرْ	Allah	اللَّهُ ۖ
And say	وَقُلْ	You forget	نَسِيتَ	Which	إِذَا
Guides me	يَهْدِيَنِي	That	أَنْ	It may be	عَسَى
Than	مِنْ	Unto a nearer way	لِأَقْرَبَ	My Lord	رَبِّي
		(of) guidance	رَشَدًا	This	هَذَا

Translit	'Illā 'An Yashā'a Allāhu Wa Adhkur Rabbaka 'Idhā Nasīta Wa Qul 'Asā 'An Yahdiyani Rabbī Li'qraba Min Hādhā Rashadāan
AhmedAli	مگر یہ کہ اللہ چاہے اور اپنے رب کو یاد کر لے جب بھول جائے اور کہہ دو امید ہے کہ میرا رب مجھے اس سے بھی بہتر راستہ دکھائے
Jalandhry	مگر (انشاء اللہ کہہ کر یعنی اگر) خدا چاہے تو (کردوں گا) اور جب خدا کا نام لینا بھول جاؤ تو یاد آنے پر لے لو۔ اور کہہ دو کہ امید ہے کہ میرا پروردگار مجھے اس سے بھی زیادہ ہدایت کی باتیں بتائے
YusufAli	Without adding, "So please Allah!" And call thy Lord to mind when thou forgettest, and say "I hope that my Lord will guide me ever closer (even) than this to the right road."
M.Khan	Except (with the saying), "If Allāh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."
Pickthal	Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.
Shakir	Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿25﴾

Their Cave	كَهْفِهِمْ	In	فِي	And they stayed	وَلَبِثُوا
Years	سِنِينَ	Hundred	مِائَةٍ	Three	ثَلَاثَ
		nine	تِسْعًا	And add	وَازْدَادُوا

Translit	Wa Labithū Fī Kahfihim Thalātha Miā'atin Sinīna Wa Azdādū Tis`āan
AhmedAli	اور وہ اپنے غار میں تین سو سے زائد نو برس رہے ہیں
Jalandhry	اور اصحاب کہف اپنے غار میں نواوہ تین سو سال رہے
YusufAli	So they stayed in their Cave three hundred years, and (some) add nine (more).
M.Khan	And they stayed in their Cave three hundred (solar) years, and adding nine (for lunar years). (Tafsir Al-Qurtubi)
Pickthal	And (it is said) they tarried in their Cave three hundred years and add nine.

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Shakir And they remained in their cave three hundred years and (some) add (another) nine.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ
دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿26﴾

Knows best	أَعْلَمُ	Allah	اللَّهُ	Say	قُلِ
With Him	لَهُ	They stayed	لَبِثُوا ۖ	How long	بِمَا
And the earth	وَالْأَرْضِ ۖ	(of) the heavens	السَّمَاوَاتِ	(is the knowledge of) the Unseen	غَيْبُ
And how clearly He hears	وَأَسْمِعْ ۚ	(with it)	بِهِ	How clearly He sees	أَبْصِرْ
Other than Him	مِنْ دُونِهِ	They have	لَهُمْ	Not	مَا
And not	وَلَا	Helper	وَلِيٍّ	Any	مِنْ
His Decision and Rule	حُكْمِهِ	in	فِي	He makes to share	يُشْرِكُ
				Anyone	أَحَدًا

Translit	<i>Quli Allāhu 'A`lamu Bimā Labithū Lahu Ghaybu As-Samāwāti Wa Al-'Arḍi 'Abṣir Bihi Wa 'Asmi` Mā Lahum Min Dūnihi Min Wa Līyin Wa Lā Yushriku Fī Ḥukmihi 'Aḥadān</i>
AhmedAli	کہ دو اللہ بہتر جانتا ہے کہ کتنی مدت رہے تمام آسمانوں اور زمین کا علم غیب اسی کو ہے کیا عجیب دیکھتا اور سنتا ہے ان کا اللہ کے سوا کوئی بھی مددگار نہیں اور نہ ہی وہ اپنے علم میں کسی کو شریک کرتا ہے
Jalandhry	کہ دو کہ جتنی مدت وہ رہے اسے خدا ہی خوب جانتا ہے۔ اسی کو آسمانوں اور زمین کی پوشیدہ باتیں (معلوم) ہیں۔ وہ کیا خوب دیکھنے والا اور کیا خوب سننے والا ہے۔ اس کے سوا ان کا کوئی کارساز نہیں اور نہ وہ اپنے علم میں کسی شریک کو کرتا ہے
YusufAli	Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.
M.Khan	Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walī (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."
Pickthal	Say: Allah is best aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He maketh none to share in His government.
Shakir	Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿27﴾

Has been revealed	أُوحِيَ	What	مَا	And recite	وَاتْلُ
The Book	كِتَابٍ	Of	مِنْ	To you	إِلَيْكَ

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Can change	مُبَدِّل	None	لَا	(of) Your Lord	رَبِّكَ ۖ
Find	تَجِدَ	And you will never	وَلَنْ	His Words	لِكَلِمَاتِهِ
		As a refuge	مُلْتَحَدًا	Other than Him	مِنْ دُونِهِ

Translit	Wa Atlu Mā 'Uḥiya 'Ilayka Min Kitābi Rabbika Lā Mubaddila Likalimātihi Wa Lan Tajida MinDūnihi Multahādāan				
AhmedAli	اور اپنے رب کی کتاب سے جو تیری طرف وحی کی گئی ہے پڑھا کرو اس کی باتوں کو کوئی بدلنے والا نہیں ہے اور تو اس کے سوا کوئی پناہ کی جگہ نہیں پائے گا				
Jalandhry	اور اپنے پروردگار کی کتاب جو تمہارے پاس بھیجی جاتی ہے پڑھتے رہا کرو۔ اس کی باتوں کو کوئی بدلنے والا نہیں۔ اور اس کے سوا تم کہیں پناہ کی جگہ بھی نہیں پاؤ گے				
YusufAli	And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.				
M.Khan	And recite what has been revealed to you (O Muhammad SAW) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.				
Pickthal	And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.				
Shakir	And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.				

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

﴿28﴾

With	مَعَ	Yourself	نَفْسَكَ	D keep patiently	وَاصْبِرْ
Their Lord	رَبَّهُمْ	Call	يَدْعُونَ	Those who	الَّذِينَ
Seeking	يُرِيدُونَ	And the evening	وَالْعَشِيِّ	In the morning	بِالْغَدَاةِ
Let overlook	تَعْدُ	And not	وَلَا	His Face	وَجْهَهُ ۖ
Desiring	تُرِيدُ	Them	عَنْهُمْ	Your eyes	عَيْنَاكَ
(of) the worldly	الدُّنْيَا ۖ	The life	الْحَيَاةِ	The beauty	زِينَةَ
Him who	مَنْ	Obey	تُطِعْ	And not	وَلَا
Of	عَنْ	His heart	قَلْبَهُ	We have made heedless	أَغْفَلْنَا
His own lusts	هَوَاهُ	And one who follows	وَاتَّبَعَ	Our Remembrance	ذِكْرِنَا
lost	فُرُطًا	Wose affair	أَمْرُهُ	And has been	وَكَانَ

Translit	Wa Aşbir Nafsaka Ma`a Al-Ladhīna Yad`ūna Rabbahum Bil-Ghadāati Wa Al-`Ashīyi Yurīdūna Wajhahu Wa				
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	<i>Lā Ta`du`Aynāka`Anhum Turīdu Zīnata Al-Ĥayāati Ad-Dunyā Wa Lā Tuṭī`Man`Aghfalnā Qalbahu`An Dhikrinā Wa Attaba`a Hawāhu Wa Kāna`AmruhuFuruṭāan</i>
AhmedAli	توان لوگوں کی صحبت میں رہو صبح اور شام اپنے رب کو پکارتے ہیں اسی کی رضا مندی چاہتے ہیں اور تو اپنی آنکھوں کو ان سے نہ ہٹا کہ دنیا کی زندگی کی نینت تلاش کرنے لگ جائے اور اس شخص کا کہنا نہ مان جس کے دل کو ہم نے اپنی یاد سے غافل کر دیا ہے اور اپنی خواہش کے تابع ہو گیا ہے اور اس کا معاملہ حد سے گزرا ہوا ہے
Jalandhry	اور جو لوگ صبح و شام اپنے پروردگار کو پکارتے اور اس کی خوشنودی کے طالب ہیں۔ ان کے ساتھ صبر کرتے رہو۔ اور تمہاری نگاہیں ان میں (گزر کر اور طرف) نہ دوڑیں کہ تم آرائش زندگانی دنیا کے خواستگار ہو جاؤ۔ اور جس شخص کے دل کو ہم نے اپنی یاد سے غافل کر دیا ہے اور وہ اپنی خواہش کی پیروی کرتا ہے اور اس کا کام حد سے بڑھ گیا ہے اس کا کہنا نہ ماننا
YusufAli	And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.
M.Khan	And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts and whose affair (deeds) has been lost.
Pickthal	Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.
Shakir	And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ
وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

وَقُلِ	And say	الْحَقُّ	The truth	مِنْ	(is) from
رَبِّكُمْ ۖ	Your Lord	فَمَنْ	Then whosoever	شَاءَ	Wills
فَلْيُؤْمِنْ	Let him believe	وَمَنْ	And whosoever	شَاءَ	Wills
فَلْيُكْفُرْ ۚ	Let him disbelieve	إِنَّا	Verily We	أَعْتَدْنَا	Have prepared
لِلظَّالِمِينَ	For the wrong-doers	نَارًا	A Fire	أَحَاطَ	Will surround
بِهِمْ	Them	سُرَادِقُهَا ۚ	Its walls	وَإِنْ	And if
يَسْتَغِيثُوا	They ask for help	يُغَاثُوا	They will be granted	بِمَاءٍ	Water
كَالْمُهْلِ	Like boiling oil	يَشْوِي	That will scald	الْوُجُوهَ ۚ	The faces

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And terrible is	وَسَاءَتْ	The drink	الشَّرَابُ	Terrible is	بِئْسَ
				The resting place	مُرْتَفَقًا

Translit	Wa Quli Al-Ĥaqqu Min Rabbikum Faman Shā'a Falyu'umin Wa Man Shā'a Falyakfur 'Innā'A`tadnā Lilẓẓālimīna Nārāan 'Aḥāṭa Bihim Surādīquhā Wa 'In Yastaghīthū Yughāthū Bimā'inKālmuhli Yashwī Al-Wujūha Bi'sa Ash-Sharābu Wa Sā'at Murtafaqāan
AhmedAli	اور کہہ دو کہ (لوگو) یہ قرآن تمہارے رب کی طرف سے ہے پھر جو چاہے مان لے اور جو چاہے انکار کر دے بے شک ہم نے ظالموں کے لیے آگ تیار کر رکھی ہے انہیں اس کی قتاہیں گھیر لیں گی اور اگر فریاد کریں گے تو ایسے پانی سے فریاد رسی کیے جائیں گے جو تانبے کی طرح پگھلا ہوا ہو گا مونہوں کو بھلس دے گا کیا ہی برائی ہو گا اور کیا ہی بری آرام گاہ ہو گی
Jalandhry	اور کہہ دو کہ (لوگو) یہ قرآن تمہارے پروردگار کی طرف سے برحق ہے تو جو چاہے ایمان لائے اور جو چاہے کافر رہے۔ ہم نے ظالموں کے لئے دوزخ کی آگ تیار کر رکھی ہے جس کی قتاہیں ان کو گھیر رہی ہوں گی۔ اور اگر فریاد کریں گے تو ایسے کھولتے ہوئے پانی سے ان کی دادرسی کی جائے گی (جو) پگھلے ہوئے تانبے کی طرح (گرم ہوگا اور جو) مونہوں کو بھون ڈالے گا (ان کے پینے کا) پانی بھی برا اور آرام گاہ بھی بری
YusufAli	Say "The Truth is from your Lord": let him who will, believe, and let him who will, reject (it): for the wrongdoers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!
M.Khan	And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zālimūn (polytheists and wrong-doers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for help (relief, water) they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place)!
Pickthal	Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!
Shakir	And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
Certainly We	إِنَّا	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
The reward	أَجْرَ	Shall lose	نُضِيعُ	Not	لَا
deeds	عَمَلًا	Does good	أَحْسَنَ	(of) him who	مَنْ

Translit	'Inna Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣāliḥāti 'Innā Lā Nuḍī'u 'Ajra Man 'Aḥsana 'Amalāan
AhmedAli	بے شک جو لوگ ایمان لائے اور اچھے کام کیے ہم بھی اس کا اجر ضائع نہیں کریں گے جس نے اچھے کام کیے
Jalandhry	(اور) جو ایمان لائے اور کام بھی نیک کرتے رہے تو ہم نیک کام کرنے والوں کا اجر ضائع نہیں کرتے

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YusufAli	As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.
M.Khan	Verily As for those who believed and did righteous deeds, certainly We shall not make to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.
Pickthal	Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.
Shakir	Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

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(are) Gardens	جَنَّاتُ	For them	لَهُمْ	Those	أُولَئِكَ
Beneath them	مِنْ تَحْتِهِمْ	Flows	تَجْرِي	Aden (everlasting)	عَدْنٍ
In it	فِيهَا	They will be adorned	يُحَلَّوْنَ	Rivers	الْأَنْهَارُ
Of	مِنْ	Bracelets	أَسَاوِرَ	Of (with)	مِنْ
Clothes (garments)	ثِيَابًا	And they wear	وَيَلْبَسُونَ	Gold	ذَهَبٍ
Fine silk	سُندُسٍ	Of	مِنْ	Green	خُضْرًا
In it	فِيهَا	They will recline	مُتَّكِينَ	And thick silk	وَإِسْتَبْرَقٍ
How good	نِعْمَ	Raised thrones	الْأَرَائِكِ ۖ	On	عَلَى
(is) the resting place	مُرْتَفَقًا	And how excellent	وَحَسُنَتْ	(is) the reward	الثَّوَابُ

Translit	'Ulā'ika Lahum Jannātu 'Adnin Tajrī Min Tahtihimu Al-'Anhāru Yuhallawna Fīhā Min 'Asāwira Min Dhahabin Wa Yalbasūna Thiyābāan Khudrāan Min Sundusin Wa 'Istabraqin Muttaki'ina Fīhā 'Alā Al-'Arā'iki Ni'ma Ath-Thawābu Wa Hasunat Murtafaqāan
AhmedAli	وہی لوگ ہیں جن کے لیے ہمیشہ رہنے کے باغ ہیں جن کے نیچے نہیں بہہ رہی ہوں گی انہیں وہاں سونے کے لنگن پہنائے جائیں گے اور باریک اور موٹے ریشم کا سبز لباس پہنیں گے وہاں تھنوں پر نیچے لگانے والے ہوں گے کیا ہی اچھا بدلہ ہے اور کیا ہی اچھی آرام گاہ ہے
Jalandhry	ایسے لوگوں کے لئے ہمیشہ رہنے کے باغ ہیں جن میں ان کے (محلوں کے) نیچے نہیں بہہ رہی ہیں ان کو وہاں سونے کے لنگن پہنائے جائیں گے اور وہ باریک دیبا اور اٹلس کے سبز کپڑے پہنا کریں گے (اور) تھنوں پر نیچے لگا کر بیٹھا کریں گے۔ (کیا) خوب بدلہ اور (کیا) خوب آرام گاہ ہے
YusufAli	For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!
M.Khan	These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place)!
Pickthal	As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon throne therein.

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	Blest the reward, and fair the resting-place!
Shakir	These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿32﴾

The example	مَثَلًا	To them	لَهُم	And put forward	وَاضْرِبْ
To one of them	لِأَحَدِهِمَا	We had given	جَعَلْنَا	(of) two men	رَجُلَيْنِ
Grapes	أَعْنَابٍ	Of	مِنْ	Two gardens	جَنَّتَيْنِ
And We made	وَجَعَلْنَا	With Date-palms	بِنَخْلٍ	And We had surrounded them	وَحَفَفْنَاهُمَا
		Cultivated fields	زَرْعًا	Between them	بَيْنَهُمَا

Translit	Wa Adrib Lahum Mathalaan Rajulayni Ja'alna Li'hadhimā Jannatayni Min 'A'nābin Wa Hafafnahumā Binakhlin Wa Ja'alna Baynahumā Zar'aan
AhmedAli	اور انہیں دو شخصوں کی مثال بنا دو ان دونوں میں سے ایک لیے ہم نے انہوں کے دو باغ تیار کیے اور ان کے گرد اگر کھجوروں لگائیں اور ان دونوں کے درمیان کھیتی بھی لگا رکھی تھی
Jalandhry	اور ان سے دو شخصوں کا حال بیان کرو جن میں سے ایک ہم نے انہوں کے دو باغ (عنایت) کئے تھے اور ان کے گرد اگر کھجوروں کے درخت لگا دیے تھے اور ان کے درمیان کھیتی پیدا کر دی تھی
YusufAli	Set forth to them the parable of two men: for one of them We provided two gardens of grapevines and surrounded them with date-palms: in between the two We placed corn-fields.
M.Khan	And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).
Pickthal	Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage.
Shakir	And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.

كَلَّا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿33﴾

Brought forth	آتَتْ	The gardens	الْجَنَّتَيْنِ	Both	كَلَّا
Did wrong	تَظْلِمْ	And not	وَلَمْ	Its produce	أُكُلَهَا
And (We) caused to gush forth	وَفَجَّرْنَا	The least	شَيْئًا ۚ	Of it	مِنْهُ
		A river	نَهْرًا	In the midst of them	خِلَالَهُمَا

Translit	Kiltā Al-Jannatayni 'Ātat 'Ukulahā Wa Lam Taẓlim Minhu Shay'āan Wa Fajjarnā Khilālahumā Naharāan
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AhmedAli	دونوں باغ اپنے پھل لاتے ہیں اور پھل لانے میں کچھ کمی نہیں کرتے اور ان دونوں کے درمیان ہم نے ایک نہر بھی جاری کر دی ہے
Jalandhry	دونوں باغ (کثرت سے) پھل لاتے۔ اور اس (کی پیداوار) میں کسی طرح کی کمی نہ ہوتی اور دونوں میں ہم نے ایک نہر بھی جاری کر رکھی تھی
YusufAli	Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.
M.Khan	Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
Pickthal	Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.
Shakir	Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿34﴾

Fruit	ثَمَرٌ	For him	لَهُ	And there was	وَكَانَ
While he	وَهُوَ	To his companion	لِصَاحِبِهِ	And he said	فَقَالَ
More	أَكْثَرُ	I (am)	أَنَا	(was) talking to him	يُحَاوِرُهُ
And stronger	وَأَعَزُّ	In wealth	مَالًا	Than you	مِنْكَ
				(in respect of) men	نَفَرًا

Translit	Wa Kāna Lahu Thamarun Faqāla Liṣāhibihi Wa Huwa Yuhāwiruhu 'Anā 'Aktharu Minka Mālāan Wa 'A`azzu Nafarāan
AhmedAli	اور اسے پھل مل گیا پھر اس نے اپنے ساتھی سے باتیں کرتے ہوئے کہا کہ میں تجھ سے مال میں بھی زیادہ ہوں اور جماعت کے لحاظ سے بھی زیادہ معزز ہوں
Jalandhry	اور (اس طرح) اس (شخص) کو (ان کی) پیداوار (ملتی رہتی) تھی تو (ایک دن) جب کہ وہ اپنے دوست سے باتیں کر رہا تھا کہنے لگا کہ میں تم سے مال و دولت میں بھی زیادہ ہوں اور تجھے (اور جماعت) کے لحاظ سے بھی زیادہ عزت والا ہوں
YusufAli	(Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "More wealth have I than you, and more honour and power in (my following of) men."
M.Khan	And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men." [See Tafsir Qurtubī].
Pickthal	And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men.
Shakir	And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿35﴾

While he	وَهُوَ	His garden	جَنَّتَهُ	And he entered	وَدَخَلَ
He said	قَالَ	To himself	لِّنَفْسِهِ	(was) unjust	ظَالِمٌ
That	أَنْ	I think	أَظُنُّ	Not	مَا

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ever	أَبَدًا	This (garden)	هَذِهِ	Will perish	تَبِيدَ
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Translit	Wa Dakhala Jannatahu Wa Huwa Zālimun Linafsihi Qāla Mā 'Aẓunnu 'An Tabīda Hadhihi'Abadāan				
AhmedAli	اور اپنے باغ میں داخل ہوا ایسے حال میں کہ وہ اپنی جان پر ظلم کرنے والا تھا کہا میں نہیں خیال کرتا کہ یہ باغ کبھی برباد ہوگا				
Jalandhry	اور (ایسی چیزوں) سے اپنے حق میں ظلم کرتا ہوا اپنے باغ میں داخل ہوا۔ کہنے لگا کہ میں نہیں خیال کرتا کہ یہ باغ کبھی تباہ ہو				
YusufAli	He went into his garden in a state (of mind) unjust to his soul: He said "I deem not that this will ever perish.				
M.Khan	And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.				
Pickthal	And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.				
Shakir	And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish				

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

The Hour	السَّاعَةَ	I think	أُظُنُّ	And not	وَمَا
I am brought back	رُدِّدْتُ	And if	وَلَئِنْ	Will ever come	قَائِمَةً
I surely shall find	لَأَجِدَنَّ	My Lord	رَبِّي	To	إِلَىٰ
As an end	مُنْقَلَبًا	Than this	مِنْهَا	Better	خَيْرًا

Translit	Wa Mā 'Aẓunnu As-Sā`ata Qā'imatan Wa La'in Rudidtu 'Ilā Rabbī La'ajidanna KhayrāanMinhā Munqalabāan				
AhmedAli	اور میں قیامت کو ہونے والی خیال نہیں کرتا اور البتہ اگر میں اپنے رب کے ہاں لوٹا بھی گیا تو اس سے بھی بہتر جگہ پاؤں گا				
Jalandhry	اور نہ خیال کرتا ہوں کہ قیامت برپا ہو۔ اور اگر میں اپنے پروردگار کی طرف لوٹا بھی جاؤں تو (وہاں) ضرور اس سے اچھی جگہ پاؤں گا				
YusufAli	"Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord I shall surely find (there) something better in exchange."				
M.Khan	"And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."				
Pickthal	I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.				
Shakir	And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.				

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا

﴿٣٧﴾

His companion	صَاحِبُهُ	To him	لَهُ	Said	قَالَ
Do you disbelieve?	أَكَفَرْتَ	Was talking to him	يُحَاوِرُهُ	While he	وَهُوَ
Out of	مِنْ	Created you	خَلَقَكَ	In Him Who	بِالَّذِي
Out of	مِنْ	Then	ثُمَّ	Dust	تُرَابٍ

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Fashioned you	سَوَّأَكَ	Then	ثُمَّ	Semen / sperm	نُطْفَةٍ
				Into a man	رَجُلًا

Translit	Qāla Lahu Ṣāhibuhu Wa Huwa Yuhāwiruhu 'Akafarta Bial-Ladhī Khalaqaka Min TurābinThumma Min Nutfatin Thumma Sawwāka Rajulāan				
AhmedAli	اسے اس کے ساتھی نے گھنگو کے دوران میں نے کہا کیا تو اس کا منکر ہو گیا ہے جس نے تجھے مٹی سے پھر نطفہ سے بنایا پھر تجھے پورا آدمی بنا دیا				
Jalandhry	تو اس کا دوست جو اس سے گھنگو کر رہا تھا کہنے لگا کہ کیا تم اس (خدا) سے کفر کرتے ہو جس نے تم کو مٹی سے پیدا کیا پھر نطفے سے پھر تمہیں پورا مرد بنایا				
YusufAli	His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust then out of a sperm-drop, then fashioned thee into a man?"				
M.Khan	His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?"				
Pickthal	and his comrade, while he disputed with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?"				
Shakir	His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?"				

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿38﴾

(is) Allah	اللَّهُ	He	هُوَ	But	كِنَّا
I shall associate	أُشْرِكُ	And not	وَلَا	My Lord	رَبِّي
		anyone	أَحَدًا	With my Lord	بِرَبِّي

Translit	Lakinnā Huwa Allāhu Rabbī Wa Lā 'Ushriku Birabbī 'Aḥadāan				
AhmedAli	لیکن میرا تو الہ ہی رب ہے اور میں اس کے ساتھ کسی کو شریک نہیں کروں گا				
Jalandhry	مگر میں تو یہ کہتا ہوں کہ خدا ہی میرا پروردگار ہے اور میں اپنے پروردگار کے ساتھ کسی کو شریک نہیں کرتا				
YusufAli	"But (I think) for my part that he is Allah, my Lord, and none shall I associate with my Lord.				
M.Khan	"But as for my part (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord.				
Pickthal	But He is Allah, my Lord, and I ascribe unto my Lord no partner.				
Shakir	But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.				

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرَنَّا أَقَلَّ مِنْكَ مَلًا وَوَلَدًا

﴿39﴾

You entered	دَخَلْتَ	When	إِذْ	Had it not been (good)	وَلَوْلَا
That which	مَا	You would have said	قُلْتَ	Your garden	جَنَّتَكَ
(there is) no	لَا	Allah	اللَّهُ	Wills	شَاءَ

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سورة الكهف

With Allah	بِاللَّهِ	But	إِلَّا	Power	فُؤَّة
I (am)	أَنَا	You see me	تَرِن	If	إِنْ
In wealth	مَالًا	Than you	مِنْكَ	Less	أَقَلَّ
				And children	وَوَلَدًا

Translit	Wa Lawlā 'Idh Dakhalta Jannataka Qulta Mā Shā'a Allāhu Lā Qūwata 'Illā Billāhi 'In Tarani 'Anā 'Aqalla Minka Mālān Wa Waladāan
AhmedAli	اور جب تو اپنے باغ میں آیا تھا تو نے کیوں نہ کہا جو اللہ چاہے تو ہوتا ہے اور اللہ کی مدد کے سوا کوئی طاقت نہیں اگر تو مجھے دیکھتا ہے کہ میں تجھ سے مال اور اولاد میں کم ہوں
Jalandhry	اور (بھلا) جب تم اپنے باغ میں داخل ہوئے تو تم نے ماشا اللہ لا قوۃ الا باللہ کیوں نہ کہا۔ اگر تم مجھے مال و اولاد میں اپنے سے کمتر دیکھتے ہو
YusufAli	"Why didst thou not, as thou wentest into thy garden, say: 'Allah's Will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons
M.Khan	It was better for you to say, when you entered your garden: 'That which Allāh wills (will come to pass)! There is no power but with Allāh '. If you see me less than you in wealth, and children.
Pickthal	If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children,
Shakir	And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

﴿40﴾

(that)	أَنْ	My Lord	رَبِّي	It may be that	فَعَسَىٰ
Than	مِنْ	Better	خَيْرًا	Will give me	يُؤْتِيَنِي
On it	عَلَيْهَا	And will send	وَيُرْسِلَ	Your garden	جَنَّتِكَ
The sky	السَّمَاءِ	From	مِنْ	A torment	حُسْبَانًا
slippery	زَلَقًا	Earth	صَعِيدًا	Then it will be	فَتُصْبِحَ

Translit	Fa`asā Rabbī 'An Yu'utiyanī Khayrāan Min Jannatika Wa Yursila `Alayhā Ĥusbānāan MinaAs-Samā'i Fataṣbiha Ṣa`idāan Zalaqāan
AhmedAli	پھر امید ہے کہ میرا رب مجھے تیرے باغ سے بہتر دے اور اس پر لو کا ایک جھونکا آسمان سے بھیج دے پھر وہ چٹیل میدان ہو جائے
Jalandhry	تو عجب نہیں کہ میرا پروردگار مجھے تمہارے باغ سے بہتر عطا فرمائے اور اس (تمہارے باغ) پر آسمان سے آفت بھیج دے تو وہ صاف میدان ہو جائے
YusufAli	"It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!—
M.Khan	"It may be that my Lord will give me something better than your garden, and will send on it Husbān (torment, bolt) from the sky, then it will be a slippery earth
Pickthal	Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,

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Shakir	Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant,
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أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿41﴾

Its water	مَأْوَاهَا	Will become	يُصْبِحَ	Or	أَوْ
You will be able	تَسْتَطِيعَ	So that never	فَلَنْ	Deep-sunken	غَوْرًا
		To seek	طَلَبًا	It	لَهُ

Translit	'Aw Yuṣbiḥa Mā'uuhā Ghawrāan Falan Tastaṭī'a Lahu Ṭalabāan
AhmedAli	یا اس کا پانی خشک ہو جائے پھر تو اسے ہرگز تلاش کر کے نہ لاسکے گا
Jalandhry	یا اس (کی نہر) کا پانی گہرا ہو جائے تو پھر تم اسے نہ لاسکو
YusufAli	"Or the water of the garden will run off underground so that thou wilt never be able to find it."
M.Khan	"Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
Pickthal	Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.
Shakir	Or its waters should sink down into the ground so that you are unable to find it.

وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقْلَبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿42﴾

And he began	فَاصْبَحَ	His fruits	بِشَمْرِهِ	And were surrounded (encircled)	وَأُحِيطَ
Over	عَلَى	His hands	كَفَّيْهِ	Twisting	يَقْلَبُ
On it	فِيهَا	He had spent	أَنْفَقَ	What	مَا
On	عَلَى	Destroyed (empty)	خَاوِيَةٌ	While it (was)	وَهِيَ
Would that	يَا لَيْتَنِي	And he said	وَيَقُولُ	Its trellises	عُرُوشِهَا
To my Lord	بِرَبِّي	I had ascribed	أُشْرِكُ	Not	لَمْ
				anyone	أَحَدًا

Translit	Wa 'Uḥīṭa Bithamarihi Fa'aṣbaḥa Yuqallibu Kaffayhi `Alā Mā `Anfaqa Fīhā Wa HiyaKhāwiyatun `Alā `Urūshihā Wa Yaqūlu Yā Laytanī Lam 'Ushrik Birabbī 'Aḥadāan
AhmedAli	اور اس کا پھل سمیٹ لیا گیا پھر وہ اپنے ہاتھ ہی ملتا رہ گیا اس پر جو اس نے اس باغ میں خرچ کیا تھا اور وہ اپنی چھتریوں پر گرا پڑا تھا اور کما کاش میں اپنے رب کے ساتھ کسی کو شریک نہیں کرتا
Jalandhry	اور اس کے میوؤں کو عذاب نے آگھیرا اور وہ اپنی چھتریوں پر گر کر رہ گیا۔ تو جو مال اس نے اس پر خرچ کیا تھا اس پر (حسرت سے) ہاتھ ملنے لگا اور کہنے لگا کہ کاش میں اپنے پروردگار کے ساتھ کسی کو شریک نہ بناتا

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YusufAli	So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say "Woe is me! would I had never ascribed partners to my Lord and Cherisher!"
M.Khan	So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would that I had ascribed no partners to my Lord!" [Tafsir Ibn Kathîr]
Pickthal	And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!
Shakir	And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

For him	لَهُ	Was	تَكُنْ	And not	وَلَمْ
Other than	مِنْ دُونِ	To help him	يَنْصُرُونَهُ	A group (of men)	فِئَةٌ
He was	كَانَ	Nor	وَمَا	Allah	اللَّهُ
				victorious	مُنْتَصِرًا

Translit	Wa Lam Takun Lahu Fi'atun Yanşurūnahu Min Dūni Allāhi Wa Mā Kāna Muntaşirāan
AhmedAli	اور اس کی کوئی جماعت نہ تھی جو اہل ہ کے سوا اس کی مدد کرتے اور نہ وہ خود ہی بدلہ لے سکا
Jalandhry	(اس وقت) خدا کے سوا کوئی جماعت اس کی مددگار نہ ہوئی اور نہ وہ بدلہ لے سکا
YusufAli	Nor had he numbers to help him against Allah, nor was he able to deliver himself.
M.Khan	And he had no group of men to help him against Allāh, nor could he defend (or save) himself.
Pickthal	And he had no troop (of men) to help him against Allah, nor could he save himself.
Shakir	And he had no host to help him besides Allah nor could he defend himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

(will be) for Allah	لِلَّهِ	Power/authority	الْوَلَايَةُ	There	هُنَالِكَ
(is) the Best	خَيْرٌ	He	هُوَ	The True God	الْحَقِّ ۖ
For the final end	عُقْبًا	And the Best	وَخَيْرٌ	For reward	ثَوَابًا

Translit	Hunālika Al-Walāyatu Lillāhi Al-Ĥaqqi Huwa Khayrun Thawābāan Wa Khayrun `Uqbāan
AhmedAli	یہاں سب اختیار الہ ہے ہی کا ہے اسی کا انعام بہتر ہے اور اسی کا دیا ہوا بدلہ اچھا ہے
Jalandhry	یہاں (سے ثابت ہوا کہ) حکومت سب خدا کے برحق ہی کی ہے۔ اسی کا صلہ بہتر اور (اسی کا) بدلہ اچھا ہے
YusufAli	There, the (only) protection comes from Allah, the True One. He is the Best to reward and the Best to give success.
M.Khan	There (on the Day of Resurrection), Al-Walāyah (protection, power, authority and kingdom) will be for Allāh

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	(Alone), the - True God. He (Allāh) is the Best for reward and the Best for the final end. (Lā ilāha ill-allāh none has the right to be worshipped but Allāh).
Pickthal	In this case is protection only from Allah, the True, He is best for reward, and best for consequence.
Shakir	Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiring.

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿45﴾

واضرب	And put forward	لَهُمْ	For them	مَثَلٌ	The example
الحياة	The life	الدُّنْيَا	(of) the worldly	كَمَا	Like water
أَنْزَلْنَاهُ	Which we send down	مِنَ	From	السَّمَاءِ	The sky
فَاخْتَلَطَ	And mingles	بِهِ	With it	نَبَاتُ	The vegetation
الْأَرْضِ	(of) the earth	فَأَصْبَحَ	And becomes	هَشِيمًا	Dry stalks
تَذْرُوهُ	Which scatter	الرِّيَّاحُ ۚ	The winds	وَكَانَ	And is
اللَّهُ	Allah	عَلَى	Over	كُلِّ	Every
شَيْءٍ	Thing	مُقْتَدِرًا	Omnipotent		

Translit	<i>Wa Adrib Lahum Mathala Al-Ĥayāati Ad-Dunyā Kamā'in 'Anzalnāhu Mina As-Samā'i Fākhtalaṭa Bihi Nabātu Al-'Arḍi Fa'aṣbaḥa Hashīmāan Tadrūhu Ar-Riyāḥu Wa Kāna Allāhu `Alā Kulli Shay'in Muqtadirāan</i>
AhmedAli	اور ان سے دنیا کی زندگی کی مثال بیان کرو مثل ایک پانی کے ہے جسے ہم نے آسمان سے برسایا پھر زمین کی روئیدگی پانی کے ساتھ مل گئی پھر وہ ریزہ ریزہ ہو گئی کہ اسے ہوائیں اڑاتی پھرتی ہیں اور اللہ ہر چیز پر قدرت رکھنے والا ہے
Jalandhry	اور ان سے دنیا کی زندگی کی مثال بھی بیان کر دو (وہ ایسی ہے) جیسے پانی جسے ہم نے آسمان سے برسایا۔ تو اس کے ساتھ زمین کی روئیدگی مل گئی۔ پھر وہ چورا چورا ہو گئی کہ ہوائیں اسے اڑاتی پھرتی ہیں۔ اور خدا تو ہر چیز پر قدرت رکھتا ہے
YusufAli	Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it, But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things.
M.Khan	And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.
Pickthal	And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth minglenth with it and then becometh dry twigs that the winds scatter. Allah is Able to do all things.
Shakir	And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۖ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

﴿46﴾

الْمَالُ	Wealth	وَالْبَنُونَ	And children	زِينَةُ	(are) the adornment
الْحَيَاةِ	The life	الدُّنْيَا ۖ	(of) the worldly	وَالْبَاقِيَاتُ	But that lasting
الصَّالِحَاتُ	The righteous deeds	خَيْرٌ	(are) better	عِنْدَ	With
رَبِّكَ	Your Lord	ثَوَابًا	For rewards	وَخَيْرٌ	And better
أَمَلًا	(in respect of) hope				

Translit	Al-Mālu Wa Al-Banūna Zīnatu Al-Ĥayāati Ad-Dunyā Wa Al-Bāqiyātu Aṣ-Ṣālihātu Khayrun `Inda Rabbika Thawābāan Wa Khayrun 'Amalāan
AhmedAli	مال اور اولاد تو دنیا کی زندگی کی رونق میں اور تیرے رب کے ہاں باقی رہنے والی نیکیاں ثواب اور آخرت کی امید کے لحاظ سے بہتر ہیں
Jalandhry	مال اور بیٹے تو دنیا کی زندگی کی (رونق و) نینت میں۔ اور نیکیاں جو باقی رہنے والی ہیں وہ ثواب کے لحاظ سے تمہارے پروردگار کے ہاں بہت اچھی اور امید کے لحاظ سے بہت بہتر ہیں
YusufAli	Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.
M.Khan	Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.
Pickthal	Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.
Shakir	Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۖ ﴿47﴾

وَيَوْمَ	And (remember) the Day	نُسَيِّرُ	We shall cause to move	الْجِبَالَ	The mountains
وَتَرَى	And you will see	الْأَرْضَ	The earth	بَارِزَةً	As a leveled plain
وَحَشَرْنَاهُمْ	And We shall gather them	فَلَمْ	And not	نُغَادِرُ	Leave out
مِنْهُمْ	Of them	أَحَدًا	Any one		

Translit	Wa Yawma Nusayyiru Al-Jibāla Wa Tarā Al-'Arḍa Bārizatan Wa Ḥasharnāhum FalamNughādir Minhum 'Aḥadāan
AhmedAli	اور جس دن ہم پہاڑوں کو چلائیں گے اور تو زمین کو صاف میدان دیکھے گا اور سب کو جمع کریں گے اور ان میں سے کسی کو بھی نہ چھوڑیں گے
Jalandhry	اور جس دن ہم پہاڑوں کو چلائیں گے اور تم زمین کو صاف میدان دیکھو گے اور ان (لوگوں کو) ہم جمع کر لیں گے تو ان میں سے کسی کو بھی نہیں چھوڑیں گے
YusufAli	One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.
M.Khan	And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the

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	earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
Pickthal	And (bethink you of) the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.
Shakir	And the day on which We will cause the mountains to pass away and you will see the earth a levelled plain and We will gather them and leave not any one of them behind.

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

Your Lord	رَبِّكَ	Before	عَلَىٰ	And they will be set	وَعَرِّضُوا
You have come to Us	جِئْتُمُونَا	Now indeed	لَقَدْ	In rows	صَفًّا
The first	أَوَّلَ	We created you	خَلَقْنَاكُمْ	As	كَمَا
You claimed	زَعَمْتُمْ	Nay, but	بَلْ	Time	مَرَّةٍ ۚ
For you	لَكُمْ	We had appointed	نَجْعَلُ	That never	أَلَّنْ
				A meeting	مَوْعِدًا

Translit	Wa `Uridū `Alā Rabbika Ṣaffāan Laqad Ji'tumūnā Kamā Khalaqnākum 'Awwala Marratin Bal Za`amtum 'Allan Naj`ala Lakum Maw'idāan				
AhmedAli	اور سب تیرے رب کے سامنے صف باندھ کر پیش کیے جائیں گے البتہ تحقیق تم ہمارے پاس آئے ہو جیسا ہم نے تم کو پہلی بار پیدا کیا تھا بلکہ تم نے خیال کیا تھا کہ ہم تمہارے لیے کوئی وعدہ مقرر نہ کریں گے				
Jalandhry	اور سب تمہارے پروردگار کے سامنے صف باندھ کر لائے جائیں گے (تو ہم ان سے کہیں گے کہ) جس طرح ہم نے تم کو پہلی بار پیدا کیا تھا (اسی طرح آج) تم ہمارے سامنے آئے لیکن تم نے تو یہ خیال کر رکھا تھا کہ ہم نے تمہارے لئے (قیامت کا) کوئی وقت مقرر ہی نہیں کیا				
YusufAli	And they will be marshalled before thy Lord in ranks (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!"				
M.Khan	And they will be set before your Lord in (lines as) rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."				
Pickthal	And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.				
Shakir	And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.				

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

﴿٤٩﴾

And you will see	فَتَرَى	The Book (one's Record)	الْكِتَابُ	And will be placed	وَوُضِعَ
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Of what	مِمَّا	Fearful	مُشْفِقِينَ	The criminals (sinners)	الْمُجْرِمِينَ
Woe to us	يَا وَيْلَتَنَا	And they will say	وَيَقُولُونَ	(is) in it	فِيهِ
Book	الْكِتَابِ	This	هَذَا	What is the matter with	مَا لَ
A small (thing)	صَغِيرَةً	It leaves	يُعَادِرُ	Neither	لَا
But	إِلَّا	A big (thing)	كَبِيرَةً	Nor	وَلَا
What	مَا	And they will find	وَوَجَدُوا	Has recorded it with numbers	أَخْصَاهَا ۖ
And not	وَلَا	Present (placed before them)	حَاضِرًا ۖ	They did	عَمِلُوا
anyone	أَحَدًا	Your Lord	رَبُّكَ	Treats with injustice	يُظْلِمُ

Translit	<i>Wa Wuḍī`a Al-Kitābu Fatarā Al-Mujrimīna Mushfiqīna Mimmā Fīhi Wa Yaqūlūna Yā Waylatanā Mālī Hādhā Al-Kitābi Lā Yughādiru Ṣaghīratan Wa Lā Kabīratan 'Illā 'Aḥṣāhā Wa Wajadū Mā `Amilū Ḥādirān Wa Lā Yaẓlimu Rabbuka 'Aḥadān</i>
AhmedAli	اور اعمال نامہ رکھ دیا جائے گا پھر مجرموں کو دیکھے گا اس چیز سے ڈرنے والے ہوں گے جو اس میں ہے اور کہیں گے افسوس ہم پر یہ کیا اعمال نامہ ہے کہ اس نے کوئی چھوٹی یا بڑی بات نہیں چھوڑی مگر سب کو محفوظ کیا ہوا ہے اور جو کچھ انہوں نے کیا تھا سب کو موجود پائیں گے اور تیرا ب کسی پر ظلم نہیں کرے گا
Jalandhry	اور (اعمال کی) کتاب (کھول کر) رکھی جائے گی تو تم گنہگاروں کو دیکھو گے کہ جو کچھ اس میں (لکھا) ہوگا اس سے ڈر رہے ہوں گے اور کہیں گے ہائے شامت یہ کیسی کتاب ہے کہ نہ چھوٹی بات کو چھوڑتی ہے نہ بڑی کو۔ (کوئی بات بھی نہیں) مگر اسے لکھ رکھا ہے۔ اور جو عمل کئے ہوں گے سب کو حاضر پائیں گے۔ اور تمہارا پروردگار کسی پر ظلم نہیں کرے گا
YusufAli	And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say "Ah! woe to us! what a book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: and not one will thy Lord treat with injustice.
M.Khan	And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the Mujrimūn (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
Pickthal	And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.
Shakir	And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿50﴾

To the angels	لِلْمَلَائِكَةِ	We said	قُلْنَا	And (remember) when	وَإِذْ
So they prostrated	فَسَجَدُوا	To Adam	لِآدَمَ	Prostrate	اسْجُدُوا

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He was	كَانَ	Satan	إِبْلِيسَ	Except	إِلَّا
He disobeyed	فَفَسَقَ عَنْ	The jinn	الْجِنِّ	(one) of	مِنْ
Will you then take him	أَفَتَتَّخِذُونَهُ	(of) His Lord	رَبِّهِ ۖ	The Command	أَمْرٍ
Rather	مِنْ	As helper/protectors	أَوْلِيَاءَ	And his progeny (offspring)	وَذُرِّيَّتَهُ
To you	لَكُمْ	While they	وَهُمْ	Than Me	ذُنُوبِي
For the wrong-doers	لِلظَّالِمِينَ	What an evil	بُئْسَ	(are) enemies	عَدُوٌّ ۚ
				(is) the exchange	بَدَلًا

Translit	Wa 'Idh Qulnā Lilmalā'ikati Asjudū Li'dama Fasajadū 'Illā 'Iblīsā Kāna Mina Al-Jinni Fafasaqa `An 'Amri Rabbihī 'Afatattakhidhūnahu Wa Dhurrīyatahu 'Awliyā'a Min Dūnī Wa Hum Lakum `Adūwun Bi'sa Lilẓẓālimīna Badalāan
AhmedAli	اور جب ہم نے فرشتوں سے کہا آدم کو سجدہ کرو تو سوائے ابلیس کے سب نے سجدہ کیا وہ جنوں میں سے تھا سو اپنے رب کے حکم کی نافرمانی کی پھر کیا تم مجھے چھوڑ کر اسے اور اس کی اولاد کو کار ساز بناتے ہو حالانکہ وہ تمہارے دشمن میں بے انصافوں کو برابر ملا
Jalandhry	اور جب ہم نے فرشتوں کو حکم دیا کہ آدم کو سجدہ کرو تو سب نے سجدہ کیا مگر ابلیس (نے نہ کیا) وہ جنات میں سے تھا تو اپنے پروردگار کے حکم سے باہر ہو گیا۔ کیا تم اس کو اور اس کی اولاد کو میرے سوا دوست بناتے ہو۔ حالانکہ وہ تمہارے دشمن ہیں (اور شیطان کی دوستی) ظالموں کے لئے (خدا کی دوستی کا) برابر ملے
YusufAli	Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers!
M.Khan	And (remember) when We said to the angels; "Prostrate yourselves unto Adam." So they prostrated themselves except Iblīs (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zālimūn (polytheists, and wrong-doers).
Pickthal	And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers.
Shakir	And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.

﴿ مَا أَشْهَدُتُّهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ

عَصْدًا ۚ 51 ﴾

The creation	خَلَقَ	I made them to witness	أَشْهَدُتُّهُمْ	Not	مَا
And not	وَلَا	And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
Nor	وَمَا	(of) their own selves	أَنْفُسِهِمْ	Creation	خَلْقَ
The misleaders	الْمُضِلِّينَ	To take	مُتَّخِذَ	I was	كُنْتُ

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			As helpers	عَضُدًا
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Translit	<i>Mā 'Ash/hadtuhum Khalqa As-Samāwāti Wa Al-'Arđi Wa Lā Khalqa 'Anfusihim Wa Mā Kuntu Muttakhidha Al-Mudillīna `Adūdāan</i>
AhmedAli	نہ تو آسمان اور زمین کے بناتے وقت اور نہ انہیں بناتے وقت میں نے انہیں بلایا اور میں گمراہ کرنے والوں کو اپنا مددگار بنانے والا نہ تھا
Jalandhry	میں نے ان کو نہ تو آسمانوں اور زمین کے پیدا کرنے کے وقت بلایا تھا اور نہ خود ان کے پیدا کرنے کے وقت۔ اور میں ایسا نہ تھا کہ گمراہ کرنے والوں کو مددگار بناتا
YusufAli	I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray!
M.Khan	I (Allāh) made them (Iblīs and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allāh) to take the misleaders as helpers
Pickthal	I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.
Shakir	I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

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Call	نَادُوا	He will say	يَقُولُ	And (remember) the Day (when)	وَيَوْمَ
You claimed	زَعَمْتُمْ	Whom	الَّذِينَ	Those (so called) partners of Mine	شُرَكَائِيَ
They will answer	يَسْتَجِيبُوا	But not	فَلَمْ	Then they will cry unto them	فَدَعَوْهُمْ
Between them	بَيْنَهُمْ	And We shall put (make)	وَجَعَلْنَا	(to) them	لَهُمْ
				A barrier	مَوْبِقًا

Translit	<i>Wa Yawma Yaqūlu Nādū Shurakā'iyā Al-Ladhīna Za`amtum Fada`awhum Falam Yastajībū Lahum Wa Ja`alnā Baynahum Mawbiqāan</i>
AhmedAli	اور جس دن فرمائے گا میرے شریکوں کو پکارو جنہیں تم مانتے تھے پھر وہ انہیں پکاریں گے سو وہ انہیں جواب نہیں دیں گے اور ہم نے ان کے درمیان ہلاکت کی جگہ بنا دی ہے
Jalandhry	اور جس دن خدا فرمائے گا کہ (اب) میرے شریکوں کو جن کی نسبت تم گمان (الوہیت) رکھتے تھے بلاؤ تو وہ ان کے بلائیں گے مگر وہ ان کو کچھ جواب نہ دیں گے۔ اور ہم ان کے بیچ میں ایک ہلاکت کی جگہ بنا دیں گے
YusufAli	One Day He will say "Call on those whom ye thought to be My partners" and they will call on them but they will not listen to them; and We shall make for them a place of common perdition.
M.Khan	And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put Maubiq (barrier) between them.
Pickthal	And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.
Shakir	And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call

on them, but they shall not answer them, and We will cause a separation between them.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

The Fire	النَّارَ	The criminals (sinners)	الْمُجْرِمُونَ	And will see	وَرَأَى
Have to fall therein	مُوَاقِعُوهَا	That they	أَنَّهُمْ	And apprehend	فَظَنُّوا
From it	عَنْهَا	They will find	يَجِدُوا	And not	وَلَمْ
				A way of escape	مَصْرِفًا

Translit	Wa Ra'á Al-Mujrimūna An-Nāra Faẓannū 'Annahum Muwāqī'ūhā Wa Lam Yajidū 'Anhā Maṣrifāan				
AhmedAli	اور گناہگار آگ کو دیکھیں گے اور سمجھیں گے کہ وہ اس میں گرنے والے ہیں اور اس سے بچنے کی کوئی راہ نہ پائیں گے				
Jalandhry	اور گناہگار لوگ دوزخ کو دیکھیں گے تو یقین کر لیں گے کہ وہ اس میں پڑنے والے ہیں۔ اور اس سے بچنے کا کوئی رستہ نہ پائیں گے				
YusufAli	And the Sinful shall see the Fire and apprehend that they have to fall therein; no means will they find to turn away therefrom.				
M.Khan	And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.				
Pickthal	And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.				
Shakir	And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.				

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

In	فِي	We explained	صَرَّفْنَا	And indeed	وَلَقَدْ
For mankind	لِلنَّاسِ	Quran	الْقُرْآنِ	This	هَٰذَا
Example	مَثَلٍ	Every (kind)	كُلِّ	Of	مِنْ
Of most	أَكْثَرَ	Man	الْإِنْسَانِ	And is	وَكَانَ
		quarrelsome	جَدَلًا	Things	شَيْءٍ

Translit	Wa Laqad Ṣarrafnā Fī Hādhā Al-Qur'āni Lilnnāsi Min Kullī Mathalin Wa Kāna Al-'Insānu 'Akthara Shay'in Jadalāan				
AhmedAli	اور البتہ تحقیق ہم نے اس قرآن میں ان لوگوں کے لیے ہر ایک مثال کو کئی طرح سے بیان کیا ہے اور انسان بڑا ہی جھگڑالو ہے				
Jalandhry	اور ہم نے اس قرآن میں لوگوں (کے سمجھانے) کے لئے طرح طرح کی مثالیں بیان فرمائی ہیں۔ لیکن انسان سب چیزوں سے بڑھ کر جھگڑالو ہے				
YusufAli	We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things contentious.				
M.Khan	And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything.				
Pickthal	And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.				

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Shakir	And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.
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وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

People/men	النَّاسَ	Prevents	مَنَعَ	And nothing	وَمَا
When	إِذْ	They believe (from believing)	يُؤْمِنُوا	That	أَنْ
And ask forgiveness	وَيَسْتَغْفِرُوا	The guidance	الْهُدَىٰ	Has come to them	جَاءَهُمْ
That	أَنْ	Except	إِلَّا	(of) their Lord	رَبَّهُمْ
Of the ancients	الْأَوَّلِينَ	The way	سُنَّةُ	(should) come upon them	تَأْتِيَهُمْ
The torment	الْعَذَابُ	Came upon them	يَأْتِيَهُمْ	Or	أَوْ
				Face to face	قُبُلًا

Translit	<i>Wa Mā Mana`a An-Nāsa 'An Yu'uminū 'Idh Jā'ahumu Al-Hudā Wa Yastaghfirū Rabbahum'illā 'An Ta'tiyahum Sunnatu Al-'Awwalīna 'Aw Ya'tiyahumu Al-'Adhābu Qubulāan</i>
AhmedAli	اور جب ان کے پاس ہدایت آئی تو انہیں ایمان لانے اور اپنے رب سے معافی مانگنے سے کوئی چیز مانع نہیں ہوئی سوائے اس کے کہ انہیں پہلی امتوں کا سا معاملہ پیش آئے یا عذاب ان کے سامنے آجائے
Jalandhry	اور لوگوں کے پاس جب ہدایت آگئی تو ان کو کس چیز نے منع کیا کہ ایمان لائیں۔ اور اپنے پروردگار سے بخشش مانگیں۔ بجز اس کے کہ (اس بات کے منتظر ہوں کہ) انہیں بھی پہلوں کا سا معاملہ پیش آئے یا ان پر عذاب سامنے آموود ہو
YusufAli	And what is there to keep back men from believing, now that guidance has come to them nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?
M.Khan	And nothing prevents men from believing, (now) when the guidance (the Qur'ān) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allāh), or the torment be brought to them face to face?
Pickthal	And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.
Shakir	And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۚ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

The Messengers	الْمُرْسَلِينَ	We send	نُرْسِلُ	And not	وَمَا
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The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

And warners	وَمُنذِرِينَ ۚ	As bearers of glad tidings	مُبَشِّرِينَ	Except	إِلَّا
Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And dispute	وَيُجَادِلُ
Thereby	بِهِ	In order to refute	لِيُدْحِضُوا	With false (argument)	بِالْبَاطِلِ
My Signs, Verses	آيَاتِي	And they take	وَاتَّخَذُوا	The truth	الْحَقَّ ۚ
As a just	هُزُوا	They are warned	أُنذِرُوا	And that which	وَمَا

Translit	Wa Mā Nursilu Al-Mursilīna 'Illā Mubashshirīna Wa Mundhirīna Wa Yujādilu Al-Ladhīna Kafarū Bil-Bāṭili Liyudhīdū Bihi Al-Ḥaqq Wa Attakhadhū 'Āyātī Wa Mā 'Undhirū Huzūan				
AhmedAli	اور ہم رسولوں کو صرف خوشخبری دینے اور ڈرانے والا بنا کر بھیجتے ہیں اور کافران حق جھگڑا کرتے ہیں تاکہ اس سے سچی بات کو ٹلا دیں اور انہوں نے میری آیتوں کو اور جس سے انہیں ڈرایا گیا ہے مذاق بنا لیا ہے				
Jalandhry	اور ہم جو پیغمبروں کو بھیجا کرتے ہیں تو صرف اس لئے کہ (لوگوں کو خدا کی نعمتوں کی) خوشخبریاں سنائیں اور (عذاب سے) ڈرائیں۔ اور جو کافر ہیں وہ باطل کی (سند) سے جھگڑا کرتے ہیں تاکہ اس سے حق کو پھسلا دیں اور انہوں نے ہماری آیتوں کو اور جس چیز سے ان کو ڈرایا جاتا ہے ہنسی بنا لیا				
YusufAli	We only send the Messengers to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!				
M.Khan	And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!				
Pickthal	We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.				
Shakir	And We do not send messengers but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.				

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

Than he who	مِمَّنْ	Does more wrong	أَظْلَمُ	And who	وَمَنْ
(of) his Lord	رَبِّهِ	Of the Signs	بِآيَاتِ	Is reminded	ذُكِّرَ
And forgets	وَنَسِيَ	From them	عَنْهَا	But turns away	فَأَعْرَضَ
His hands	يَدَاهُ ۚ	Have sent forth	قَدَّمَتْ	What (deeds)	مَا
Over	عَلَى	Have set	جَعَلْنَا	Truly We	إِنَّا
Lest	أَنْ	Veils	أَكِنَّةً	Their hearts	قُلُوبِهِمْ
Their ears	آذَانِهِمْ	And in	وَفِي	They should understand (it)	يَفْقَهُوهُ
You call them	تَدْعُهُمْ	And if	وَإِنْ	Deafness	وَقْرًا ۖ

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Never	فَلَنْ	The guidance	الْهُدَىٰ	To	إِلَىٰ
ever	أَبَدًا	Then	إِذَا	They will be guided	يَهْتَدُوا

Translit	<i>Wa Man 'Aẓlamu Mimman Dhukkira Bi'āyāti Rabbihi Fa'a`raḍa `Anhā Wa Nasiya Mā Qaddamat Yadāhu 'Innā Ja`alnā `Alā Qulūbihim 'Akinnatan 'An Yafqahūhu Wa Fī'Ādhānihim Waqrāan Wa 'In Tad'uhum 'Ilā Al-Hudā Falan Yahtadū 'Idhān 'Abadān</i>
AhmedAli	اور اس سے زیادہ ظالم کون ہے جسے اس کے رب کی آیتوں سے نصیحت کی جائے پھر ان سے منہ پھیر لے اور جو کچھ اس کے ہاتھوں نے آگے بھیجا ہے بھول جائے بے شک ہم نے ان کے دلوں پر پردے ڈال دیے ہیں کہ اسے نہ سمجھیں اور ان کے کانوں میں گرانی ہے اور اگر تو انہیں ہدایت کی طرف بلائے تو بھی وہ ہرگز کبھی راہ پر نہ آئیں گے
Jalandhry	اور اس سے ظالم کون جس کو اس کے پروردگار کے کلام سے سمجھایا گیا تو اس نے اس سے منہ پھیر لیا۔ اور جو اعمال وہ آگے کر چکا اس کو بھول گیا۔ ہم نے ان کے دلوں پر پردے ڈال دیئے کہ اسے سمجھ نہ سکیں۔ اور کانوں میں ثقل (پیدا کر دیا ہے کہ سن نہ سکیں) اور اگر تم ان کو رستے کی طرف بلاؤ تو کبھی رستے پر نہ آئیں گے
YusufAli	And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If thou callest them to guidance, even then will they never accept guidance.
M.Khan	And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided.
Pickthal	And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.
Shakir	And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَّنْ

يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾

Owner	ذُو	(is) the Most-Forgiving	الْغَفُورُ	And your Lord	وَرَبُّكَ
He called them to account	يُؤَاخِذُهُمْ	If	لَوْ	(of) Mercy	الرَّحْمَةِ ۖ
He would have hastened	لَعَجَلْ	They have earned	كَسَبُوا	For what	بِمَا
But	بَلْ	The punishment	الْعَذَابَ ۚ	For them	لَهُمْ
Neve	لَنْ	(their) appointed time	مَوْعِدٌ	They have	لَهُمْ
An escape	مَوْئِلًا	Beyond which	مِنْ دُونِهِ	They will find	يَجِدُوا

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Translit	<i>Wa Rabbuka Al-Ghafūru Dhū Ar-Rahmati Law Yu'ākhidhuhum Bimā Kasabū La`ajjalaLahumu Al-`Adhāba Bal Lahum Maw`idun Lan Yajidū Min Dūnihi Maw'ilāan</i>
AhmedAli	اور تیرا رب بڑا بخشنے والا رحمت والا ہے اگر ان کے کیے پر انہیں پکڑنا چاہتا تو فوراً ہی عذاب بھیج دیتا بلکہ ان کے لیے ایک معیاد مقرر ہے اس کے سوا کوئی پناہ کی جگہ نہیں پائیں گے
Jalandhry	اور تمہارا پروردگار بخشنے والا صاحب رحمت ہے۔ اگر وہ ان کے کرتوتوں پر ان کو پکڑنے لگے تو ان پر جھٹ عذاب بھیج دے۔ مگر ان کے لئے ایک وقت (مقرر کر رکھا) ہے کہ اس کے عذاب سے کوئی پناہ کی جگہ نہ پائیں گے
YusufAli	But your Lord is Most Forgiving, Full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond which they will find no refuge.
M.Khan	And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.
Pickthal	Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.
Shakir	And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

وَتِلْكَ	And those	الْقُرَىٰ	Towns	أَهْلَكْنَاهُمْ	We destroyed them (their inhabitants)
لَمَّا	When	ظَلَمُوا	They did wrong	وَجَعَلْنَا	And We appointed
لِمَهْلِكِهِمْ	For their destruction	مَوْعِدًا	A fixed time		

Translit	<i>Wa Tilka Al-Qurá 'Ahlaknāhum Lammā Žalamū Wa Ja`alnā Limahlikihim Maw`idāan</i>
AhmedAli	اور یہ بستیوں میں جنہیں ہم نے ہلک کیا ہے جب انہوں نے ظلم کیا تھا اور ہم نے ان کی ہلاکت کا بھی ایک وقت مقرر کیا تھا
Jalandhry	اور یہ بستیاں (جو وہاں پڑی ہیں) جب انہوں نے (کفر سے) ظلم کیا تو ہم نے ان کو تباہ کر دیا۔ اور ان کی تباہی کے لئے ایک وقت مقرر کر دیا تھا
YusufAli	Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction.
M.Khan	And these towns (population, 'Ad, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.
Pickthal	And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.
Shakir	And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

وَإِذْ	And (remember) when	قَالَ	Said	مُوسَىٰ	Moses
لِفَتَاهُ	To his boy-servant	لَا	Not	أَبْرَحُ	I will give up or leave

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

The junction	مَجْمَع	I reach	أَبْلُغَ	Until	حَتَّى
I spend	أَمْضِي	Or	أَوْ	(of) the two seas	الْبَحْرَيْنِ
				Years (in travelling)	حُقُبًا

Translit	Wa 'Idh Qāla Mūsā Lifatāhu Lā 'Abrahu Ḥattā 'Ablughā Majma`a Al-Baḥrayni 'Aw 'Amdīya Ḥuqubān				
AhmedAli	اور جب موسیٰ نے اپنے جوان سے کہا کہ میں نہ ہٹوں گا یہاں تک کہ دو دریاؤں کے ملنے کی جگہ پر پہنچ جاؤں یا سالہا سال چلتا جاؤں				
Jalandhry	اور جب موسیٰ نے اپنے شاگرد سے کہا کہ جب تک دو دریاؤں کے ملنے کی جگہ نہ پہنچ جاؤں ٹھننے کا نہیں خواہ برسوں چلتا رہوں				
YusufAli	Behold, Moses said to his attendant "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."				
M.Khan	And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."				
Pickthal	And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.				
Shakir	And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.				

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿61﴾

The junction	مَجْمَع	They reached	بَلَغَا	But when	فَلَمَّا
Their fish	حُوتُهُمَا	They forgot	نَسِيَا	Between them	بَيْنَهُمَا
Through	فِي	Its way	سَبِيلَهُ	And it took	فَاتَّخَذَ
		As in a tunnel	سَرَبًا	The sea	الْبَحْرِ

Translit	Falammā Balaghā Majma`a Baynihimā Nasiyā Ḥūtahumā Fa Attakhadha Sabīlahu Fī Al-Baḥri Sarabān				
AhmedAli	پھر جب وہ دو دریاؤں کے جمع ہونے کی جگہ پر پہنچے دونوں اپنی مچھلی کو بھول گئے پھر مچھلی نے دریا میں سرنگ کی طرح کا راستہ بنالیا				
Jalandhry	جب ان کے ملنے کے مقام پر پہنچے تو اپنی مچھلی بھول گئے تو اس نے دریا میں سرنگ کی طرح اپنا راستہ بنالیا				
YusufAli	But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.				
M.Khan	But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel				
Pickthal	And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.				
Shakir	So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.				

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿62﴾

He (Moses) said	قَالَ	They had passed further on	جَاوَزَا	Then when	فَلَمَّا
Our lunch (morning meal)	غَدَاءَنَا	Bring us	آتِنَا	To his boy-servant	لِفَتَاهُ

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Of/in	مِنْ	We suffered	لَقِينَا	Truly have	لَقَدْ
fatigue	نَصَبًا	This	هَذَا	Our journey	سَفَرِنَا

Translit	<i>Falammā Jāwazā Qāla Lifatāhu 'Ātinā Ghadā'anā Laqad Laqīnā Min Safarinā Hādhā Naṣabāan</i>
AhmedAli	پھر جب وہ دونوں آگے بڑھ گئے تو اپنے جوان سے کہا کہ ہمارا ناشہ لے آ۔ البتہ تحقیق ہم نے اس سفر میں تکلیف اٹھائی ہے
Jalandhry	جب آگے چلے تو (موسیٰ نے) اپنے شاگرد سے کہا کہ ہمارے لئے کھانا لاؤ۔ اس سفر سے ہم کو بہت تکان ہو گئی ہے
YusufAli	When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."
M.Khan	So when they had passed further on (beyond that fixed place), Mûsa (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
Pickthal	And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.
Shakir	But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفُحُوتَ وَمَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿63﴾

When	إِذْ	Did you see ?	أَرَأَيْتَ	He said	قَالَ
The rock	الصَّخْرَةِ	To	إِلَى	We betook ourselves	أَوَيْنَا
The fish	الْفُحُوتَ	Forgot	نَسِيتُ	Indeed I	فَإِنِّي
But	إِلَّا	Made me forget it	أَنَسَانِيهِ	And none	وَمَا
Remember it	أَذْكُرَهُ ۚ	To	أَنْ	Satan	الشَّيْطَانُ
Into	فِي	Is way (course)	سَبِيلَهُ	And it took	وَاتَّخَذَ
		In a strange way	عَجَبًا	The sea	الْبَحْرِ

Translit	<i>Qāla 'Ara'ayta 'Idh 'Awaynā 'Ilā Aṣ-Ṣaḥrati Fa'innī Nasītu Al-Ḥūta Wa Mā 'Ansānīhu 'Illā Ash-Shayṭānu 'An 'Adhkurahu Wa Attakhadha Sabīlahu Fī Al-Baḥri 'Ajabāan</i>
AhmedAli	کہا کیا تو نے دیکھا جب ہم اس پتھر کے پاس ٹھہرے تو میں مچھلی کو وہیں بھول آیا اور مجھے شیطان ہی نے بھلایا ہے کہ اس کا ذکر کروں اور اس نے اپنی راہ سمندر میں عجیب طرح سے بنالی
Jalandhry	(اس نے) کہا کہ بھلا آپ نے دیکھا کہ جب ہم نے پتھر کے ساتھ آرام کیا تھا تو میں مچھلی (وہیں) بھول گیا۔ اور مجھے (آپ سے) اس کا ذکر کرنا شیطان نے بھلا دیا۔ اور اس نے عجیب طرح سے دریا میں اپنا رستہ لیا
YusufAli	He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way!"
M.Khan	He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitân (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

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Pickthal	He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel.
Shakir	He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

(is) what	مَا	That	ذَلِكَ	He said	قَالَ
So they went back on	عَلَىٰ	Seeking	فَارْتَدَّا	We have been	نَبْغِ ۚ
		retracing	قَصَصًا	Their footsteps	آثَارِهِمَا

Translit	<i>Qāla Dhālika Mā Kunnā Nabghī Fārtaddā `Alā 'Āthārihimā Qaṣaṣāan</i>
AhmedAli	کہا یہی ہے جو ہم پابستہ تھے پھر اپنے قدموں کے نشان دیکھتے ہی الٹے پھرے
Jalandhry	(موسیٰ نے) کہا یہی تو (وہ مقام) ہے جسے ہم تلاش کرتے تھے تو وہ اپنے پاؤں کے نشان دیکھتے دیکھتے لوٹ گئے
YusufAli	Moses said: "That was what we were seeking after": so they went back on their footsteps, following (the path they had come).
M.Khan	[Mūsa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps
Pickthal	He said: This is that which we have been seeking. So they retraced their steps again.
Shakir	He said: This is what we sought for; so they returned retracing their footsteps.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾

Of	مِنْ	A slave	عَبْدًا	Then they found	فَوَجَدَا
Mercy	رَحْمَةً	On whom We had bestowed	آتَيْنَاهُ	Our slaves	عِبَادِنَا
And We had taught him	وَعَلَّمْنَاهُ	Us	عِنْدِنَا	From	مِنْ
		knowledge	عِلْمًا	From Us	مِنْ لَدُنَّا

Translit	<i>Fawajadā `Abdāan Min `Ibādīnā `Ātaynāhu Raḥmatan Min `Indīnā Wa `Allamnāhu MinLadunnā `Ilmāan</i>
AhmedAli	پھر ہمارے بندوں میں سے ایک بندہ کو پایا جسے ہم نے اپنے ہاں سے رحمت دی تھی اور اسے ہم نے اپنے پاس سے ایک علم سکھایا تھا
Jalandhry	(وہاں) انہوں نے ہمارے بندوں میں سے ایک بندہ دیکھا جس کو ہم نے اپنے ہاں سے رحمت (یعنی نبوت یا نعمت ولایت) دی تھی اور اپنے پاس سے علم سکھایا تھا
YusufAli	So they found one of Our servants on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence.
M.Khan	Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
Pickthal	Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.
Shakir	Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

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قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

Moses	مُوسَىٰ	To him	لَهُ	Said	قَالَ
Provided	عَلَىٰ	I follow you	أَتَّبِعُكَ	May	هَلْ
Something of	مِمَّا	You teach me	تُعَلِّمَنِي	That	أَنْ
		Knowledge/guidance	رُشْدًا	That which you have been taught	عُلِّمْتَ

Translit	Qāla Lahu Mūsá Hal 'Attabi`uka `Alá 'An Tu`allimani Mimmā `Ullimta Rushdāan				
AhmedAli	اسے موسیٰ نے کہا کیا میں تیرے ساتھ رہوں اس شرط پر کہ تو مجھے سکھائے اس میں سے جو تجھے ہدایت کا طریقہ سکھایا گیا ہے				
Jalandhry	موسیٰ نے ان سے (جن کا نام خضر تھا) کہا کہ جو علم (خدا کی طرف سے) آپ کو سکھایا گیا ہے اگر آپ اس میں سے مجھے کچھ بھلائی (کی باتیں) سکھائیں تو میں آپ کے ساتھ رہوں				
YusufAli	Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"				
M.Khan	Mūsā (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?"				
Pickthal	Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?				
Shakir	Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?				

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

Never	لَنْ	Verily you will	إِنَّكَ	He (khidr) said	قَالَ
(to have) patience	صَبْرًا	Will me	مَعِيَ	Will be able	تَسْتَطِيعَ

Translit	Qāla 'Innaka Lan Tastaṭī'a Ma`iya Ṣabrāan				
AhmedAli	کہا بے شک تو میرے ساتھ ہرگز صبر نہیں کر سکے گا				
Jalandhry	(خضر نے) کہا کہ تم میرے ساتھ رہ کر صبر نہیں کر سکو گے				
YusufAli	(The other) said: "Verily thou wilt not be able to have patience with me!"				
M.Khan	He (Khidr) said: "Verily! You will not be able to have patience with me!"				
Pickthal	He said: Lo! thou canst not bear with me.				
Shakir	He said: Surely you cannot have patience with me				

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

About	عَلَىٰ	You have patience	تَصْبِرُ	And how can	وَكَيْفَ
You compass	تُحِطُ	Not	لَمْ	(a thing) which	مَا

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		awareness	خُبْرًا	With it	بِهِ
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Translit	<i>Wa Kayfa Taṣbiru `Alā Mā Lam Tuḥiṭ Bihi Khubrāan</i>
AhmedAli	اور تو صبر کیسے کرے گا اس بات پر جو تیری سمجھ میں نہیں آئے گی
Jalandhry	اور جس بات کی تمہیں خبر ہی نہیں اس پر صبر کر بھی کیوں کر سکتے ہو
YusufAli	"And how canst thou have patience about things about which thy understanding is not complete?"
M.Khan	"And how can you have patience about a thing which you know not?"
Pickthal	How canst thou bear with that whereof thou canst not compass any knowledge?
Shakir	And how can you have patience in that of which you have not got a comprehensive knowledge?

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿69﴾

If	إِنْ	You shall find me	سَتَجِدُنِي	(Moses) said	قَالَ
Patient	صَابِرًا	Allah	اللَّهُ	Wills	شَاءَ
Your	لَكَ	I will disobey	أَعْصِي	And not	وَلَا
				command	أَمْرًا

Translit	<i>Qāla Satajidunī 'In Shā'a Allāhu Ṣābirāan Wa Lā 'A`ṣī Laka 'Amrāan</i>
AhmedAli	کما انشا اللہ تو مجھے صابر ہی پائے گا اور میں کسی بات میں بھی تیری مخالفت نہیں کروں گا
Jalandhry	(موسیٰ نے) کہا خدا نے چاہا تو آپ مجھے صابر پائیے گا۔ اور میں آپ کے ارشاد کے خلاف نہیں کروں گا
YusufAli	Moses said: "Thou wilt find me, if Allah so will (truly) patient: nor shall I disobey thee in aught."
M.Khan	Mûsa (Moses) said: "If Allāh wills, you will find me patient, and I will not disobey you in aught."
Pickthal	He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.
Shakir	He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿70﴾

You follow me	اتَّبَعْتَنِي	Then if	فَإِنْ	He (khidr) said	قَالَ
About	عَنْ	Ask me	تَسْأَلْنِي	Not	فَلَا
I present	أُحْدِثَ	Until	حَتَّى	Anything	شَيْءٍ
A mention	ذِكْرًا	Of it	مِنْهُ	To you	لَكَ

Translit	<i>Qāla Fa'ini Attaba `tanī Falā Tas'alnī `An Shay'in Ḥattā 'Uḥditha Laka Minhu Dhikrāan</i>
AhmedAli	کہا پس اگر تو میرے ساتھ رہے تو مجھ سے کسی بات کا سوال نہ کر یہاں تک کہ میں تیرے سامنے اس کا ذکر کروں پس دونوں چلے
Jalandhry	(خضر نے) کہا کہ اگر تم میرے ساتھ رہنا چاہو تو (شرط یہ ہے) مجھ سے کوئی بات نہ پوچھنا جب تک میں خود اس کا ذکر تم سے نہ کروں
YusufAli	The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to

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	thee concerning it."
M.Khan	He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."
Pickthal	He said: Well, if thou go with me, ask me not concerning aught till I myself mention of it unto thee.
Shakir	He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

﴿71﴾

When	إِذَا	Till	حَتَّىٰ	So they both proceeded	فَانْطَلَقَا
The ship	السَّفِينَةِ	In	فِي	They embarked	رَكَبَا
Have you scuttled it	أَخَرَقْتُهَا	(Moses) said	قَالَ	He (khidr) scuttled it (made a hole therein)	خَرَقَهَا ۖ
Truly	لَقَدْ	Its people	أَهْلَهَا	In order to drown	لِتُغْرِقَ
Bad/evil	إِمْرًا	A thing	شَيْئًا	You have brought	جِئْتَ

Translit	<i>Fānṭalaqā Ḥattā 'Idhā Rakibā Fī As-Safīnati Kharaqahā Qāla 'Akharāqtahā Litughriqa 'Ahlahā Laqad Ji'ta Shay'āan 'Imrāan</i>
AhmedAli	یہاں تک کہ جب کشتی میں سوار ہوئے تو اسے پھاڑ دیا کما کیا تو نے اس لیے پھاڑا ہے کہ کشتی کے لوگوں کو غرق کر دے البتہ تو نے خطرناک بات کی ہے
Jalandhry	تو دونوں چل پڑے۔ یہاں تک کہ جب کشتی میں سوار ہوئے تو (خضر نے) کشتی کو پھاڑ ڈالا۔ (موسیٰ نے) کما کیا آپ نے اس لئے پھاڑا ہے کہ سواروں کو غرق کر دیں یہ تو آپ نے بڑی (عجیب) بات کی
YusufAli	So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"
M.Khan	So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imr" (a Munkar - evil, bad, dreadful thing)."
Pickthal	So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing.
Shakir	So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿72﴾

I tell (you)	أَقُلْ	Did not	أَلَمْ	He (Khidr) said	قَالَ
Would be able	تَسْتَطِيعَ	Never	لَنْ	That you	إِنَّكَ
		(to have) patience	صَبْرًا	With me	مَعِيَ

Translit	<i>Qāla 'Alam 'Aqul 'Innaka Lan Tastaṭī'a Ma'iya Ṣabrāan</i>
AhmedAli	کما کیا میں نے تجھے نہیں کہا تھا کہ تو میرے ساتھ صبر نہیں کر سکے گا

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Jalandhry	(خضر نے) کہا۔ کیا میں نے نہیں کہا تھا کہ تم میرے ساتھ صبر نہ کر سکو گے
YusufAli	He answered: "Did I not tell thee that thou canst have no patience with me?"
M.Khan	He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"
Pickthal	He said: Did I not tell thee that thou couldst not bear with me?
Shakir	He said: Did I not say that you will not be able to have patience with me?

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿73﴾

Call me to account	تُؤَاخِذْنِي	Not	لَا	(Moses) said	قَالَ
And not	وَلَا	I forgot	نَسِيتُ	For what	بِمَا
My affair	أَمْرِي	Of	مِنْ	Behard on me	تُرْهِقْنِي
				With difficulty	عُسْرًا

Translit	<i>Qāla Lā Tu'ākhidhnī Bimā Nasītu Wa Lā Turhiqnī Min 'Amrī `Usrāan</i>
AhmedAli	کہا میرے بھول جانے پر گرفت نہ کر اور میرے معاملہ میں سختی نہ کر
Jalandhry	(موسیٰ نے) کہا کہ جو بھول مجھ سے ہوئی اس پر مواخذہ نہ کیجئے اور میرے معاملے میں مجھ پر مشکل نہ ڈالئے
YusufAli	Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."
M.Khan	[Mûsa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."
Pickthal	(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.
Shakir	He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿74﴾

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When	إِذَا	Till	حَتَّىٰ	Then they both proceeded	فَانْطَلَقَا
Then he (Khidr) killed him	فَقَتَلَهُ	A boy	غُلَامًا	They met	لَقِيَا
Person	نَفْسًا	Have you killed	أَقْتَلْتَنَفْسًا	(Moses) said	قَالَ
Anyone	نَفْسٍ	Without (killing)	بِغَيْرِ	An innocent	زَكِيَّةً
A thing	شَيْئًا	You have brought	جِئْتَ	Verily	لَقَدْ
				evil	نُكْرًا

Translit	<i>Fāṭalaqā Ḥattā 'Idhā Laqiyā Ghulāmāan Faqatalahu Qāla 'Aqatala Nafsāan ZakīyatanBighayri Nafsin Laqad Ji'ta Shay'āan Nukrāan</i>
AhmedAli	پھر دونوں چلے یہاں تک کہ انہیں ایک لڑکا ملا تو اسے مار ڈالا کہا تو نے ایک بے گناہ کو ناحق مار ڈالا البتہ تو نے بڑی بات کی

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Jalandhry	پھر دونوں چلے۔ یہاں تک کہ (رستے میں) ایک لڑکا ملا تو (خضر نے) اُسے مار ڈالا۔ (موسیٰ نے) کہا کہ آپ نے ایک بے گناہ شخص کو ناحق بغیر قصاص کے مار ڈالا۔ (یہ تو) آپ نے بری بات کی
Yusuf Ali	Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard-of) thing hast thou done!"
M.Khan	Then they both proceeded, till they met a boy, he (Khidr) killed him. Mûsa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukr" (a great Munkar - prohibited, evil, dreadful thing)!"
Pickthal	So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.
Shakir	So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

﴿75﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

Say	أَقُلْ	Did I not	أَلَمْ	(Khidr) said	قَالَ
Never	لَنْ	That you	إِنَّكَ	To you	لَكَ
patience	صَبْرًا	With me	مَعِيَ	Would be able (to have)	تَسْتَطِيعَ

Translit	Qāla 'Alam 'Aqul Laka 'Innaka Lan Tastaṭī'a Ma'iyā Ṣabrāan
AhmedAli	کہا کیا میں نے تجھے نہیں کہا تھا کہ تو میرے ساتھ صبر نہیں کر سکے گا
Jalandhry	(خضر نے) کہا کیا میں نے نہیں کہا تھا کہ تم سے میرے ساتھ صبر نہیں کر سکو گے
Yusuf Ali	He answered: "Did I not tell thee that thou canst have no patience with me?"
M.Khan	(Khidr) said: "Did I not tell you that you can have no patience with me?"
Pickthal	He said: Did I not tell thee that thou couldst not bear with me?
Shakir	He said: Did I not say to you that you will not be able to have patience with me?

﴿76﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

I ask you	سَأَلْتُكَ	If	إِنْ	(Moses) said	قَالَ
After this	بَعْدَهَا	Anything	شَيْءٍ	About	عَنْ
Verily	قَدْ	Keep me in your company	تُصَاحِبْنِي ۖ	Then not	فَلَا
Me	لَدُنِّي	From	مِنْ	You received	بَلَغْتَ
				An excuse	عُذْرًا

Translit	Qāla 'In Sa'altuka `An Shay'in Ba`dahā Falā Tuṣāhibnī Qad Balaghta Min Ladunnī `Udhrāan
AhmedAli	کہا اگر اس کے بعد میں آپ سے کسی چیز کا سوال کروں تو مجھے ساتھ نہ رکھیں آپ میری طرف سے معذوری تک پہنچ جائیں گے
Jalandhry	انہوں نے کہا کہ اگر میں اس کے بعد (پھر) کوئی بات پوچھوں (یعنی اعتراض کروں) تو مجھے اپنے ساتھ نہ رکھیے گا کہ آپ میری طرف سے عذر (کے قبول)

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	کرنے میں غایت) کو پہنچ گئے
YusufAli	(Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."
M.Khan	[Mûsa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."
Pickthal	(Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.
Shakir	He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

When	إِذَا	Till	حَتَّىٰ	Then they both proceeded	فَانْطَلَقَا
(of) town	قَرْيَةٍ	To the people	أَهْلَ	They came	أَتَيَا
But they refused	فَأَبَوْا	Its people	أَهْلَهَا	They asked for food	اسْتَطْعَمَا
Then they found	فَوَجَدَا	Entertain them	يُضَيِّفُوهُمَا	To	أَنْ
That wanted/that was about	يُرِيدُ	A wall	جِدَارًا	In it (therein)	فِيهَا
So he set it up straight	فَأَقَامَهُ ۖ	Collapse	يَنْقَضُ	To	أَنْ
You had wished	شِئْتَ	If	لَوْ	(Moses) said	قَالَ
wages	أَجْرًا	For it	عَلَيْهِ	Surely you could have taken	لَاتَّخَذْتَ

Translit	Fānṭalaqā Ḥattā 'Idhā 'Atayā 'Ahla Qaryatin Astaṭ'amā 'Ahlahā Fa'abaw 'AnYudayyifūhumā Fawajadā Fīhā Jidārāan Yurīdu 'An Yanqadda Fa'aqāmahu Qāla Law Shi'ta Lāttakhadhta 'Alayhi 'Ajrāan
AhmedAli	پھر دونوں چلے یہاں تک کہ جب ایک گاؤں والوں پر گزرے تو ان سے کھانا مانگا انہوں نے ممان نوازی سے انکار کر دیا پھر انہوں نے وہاں ایک دیوار پائی جو کرنے ہی والی تھی تب اسے سیدھا کر دیا کما اگر آپ چاہتے تو اس کام پر کوئی اجرت ہی لے لیتے
Jalandhry	پھر دونوں چلے۔ یہاں تک کہ ایک گاؤں والوں کے پاس پہنچے اور ان سے کھانا طلب کیا۔ انہوں نے ان کی ضیافت کرنے سے انکار کر دیا۔ پھر انہوں نے وہاں ایک دیوار دیکھی جو (جھک کر) گرا پڑی تھی۔ خضر نے اس کو سیدھا کر دیا۔ موسیٰ نے کہا اگر آپ چاہتے تو ان سے (اس کا) معاوضہ لیتے (تاکہ کھانے کا کام پلتا)
YusufAli	Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"
M.Khan	Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsa (Moses)] said: If you had wished, surely, you could have taken wages for it!"
Pickthal	So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it.

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Shakir	So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had pleased, you might certainly have taken a recompense for it.
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قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۖ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿78﴾

The parting	فِرَاقُ	This is	هَذَا	(khidr) said	قَالَ
I will tell you	سَأُنَبِّئُكَ	And you	وَبَيْنَكَ ۖ	Between me	بَيْنِي
Not	لَمْ	(of) what	مَا	The interpretation	بِتَأْوِيلِ
patience	صَبْرًا	Over which	عَلَيْهِ	You could (have)	تَسْتَطِعْ

Translit	<i>Qāla Hādhā Firāqu Baynī Wa Baynika Sa'unabbi'uka Bita'wīlī Mā Lam Tastaṭī `Alayhi Ṣabrāan</i>
AhmedAli	کہا اب میرے اور تیرے درمیان جدائی ہے اب میں تجھے ان باتوں کا راز بتاتا ہوں جن پر تو صبر نہ کر سکا
Jalandhry	خضر نے کہا اب مجھ میں اور تجھ میں علیحدگی۔ (مگر) جن باتوں پر تم صبر نہ کر سکے میں ان کا تمہیں ہمید بتائے دیتا ہوں
YusufAli	He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.
M.Khan	(Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience
Pickthal	He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.
Shakir	He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿79﴾

It belonged	فَكَانَتْ	The ship	السَّفِينَةُ	As for	أَمَّا
In	فِي	Working	يَعْمَلُونَ	To poor people	لِمَسَاكِينَ
To	أَنْ	So I wished	فَأَرَدْتُ	The sea	الْبَحْرِ
After them	وَرَاءَهُمْ	As there was	وَكَانَ	Damage it	أَعِيبَهَا
Every	كُلِّ	Who seized	يَأْخُذُ	A king	مَلِكٌ
		By force	غَصْبًا	Ship	سَفِينَةٍ

Translit	<i>'Ammā As-Safīnatu Fakānat Limasākīna Ya'malūna Fī Al-Bahri Fa'aradtu 'An 'A'ibahā Wa Kāna Warā'ahum Malikun Ya'khudhu Kulla Safīnatin Ghaṣbāan</i>
AhmedAli	جو کشتی تھی سو وہ محتاج لوگوں کی تھی جو دریا میں مزدوری کرتے تھے پھر میں نے اس میں عیب کر دینا چاہا اور ان کے آگے ایک بادشاہ تھا جو ہر ایک کشتی کو زبردستی پکڑ رہا تھا

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Jalandhry	(کہ وہ جو) کشتی (تھی) غریب لوگوں کی تھی جو دریا میں محنت (کر کے یعنی کشتیاں چلا کر گزارہ) کرتے تھے۔ اور ان کے سامنے (کی طرف) ایک بادشاہ تھا جو ہر ایک کشتی کو زبردستی چھین لیتا تھا تو میں نے چاہا کہ اسے عیب دار کر دوں (تاکہ وہ اسے غصب نہ کر سکے)
Yusuf Ali	As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.
M.Khan	"As for the ship, it belonged to Masâkîn (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.
Pickthal	As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force.
Shakir	As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَحَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

Were	فَكَانَ	The boy	الْغُلَامُ	And as for	وَأَمَّا
And we feared	فَحَشِينَا	Believers	مُؤْمِنَيْنِ	His parents	أَبَوَاهُ
By rebellion	طُغْيَانًا	He should oppress them	يُرْهِقَهُمَا	Lest	أَنْ
				And disbelief	وَكُفْرًا

Translit	Wa 'Ammā Al-Ghulāmu Fakāna 'Abawāhu Mu'uminayni Fakhashīnā 'An Yurhiqahumā Ṭughyānāan Wa Kufrāan
Ahmed Ali	اور رہا لڑکا سو اس کے ماں باپ ایمان دار تھے سو ہم ڈرے کہ انہیں بھی سرکشی اور کفر میں مبتلا نہ کرے
Jalandhry	اور وہ بولہ کا تھا اس کے ماں باپ دونوں مومن تھے ہمیں اندیشہ ہوا کہ (وہ بڑا ہو کر بدکردار ہوتا کہیں) ان کو سرکشی اور کفر میں نہ پھنسا دے
Yusuf Ali	"As for the youth his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).
M.Khan	"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
Pickthal	And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.
Shakir	And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾

Should exchange for them	يُبَدِّلَهُمَا	That	أَنْ	So we intended	فَأَرَدْنَا
Than him	مِنْهُ	(one) better	خَيْرًا	Their Lord	رَبُّهُمَا
To mercy	رَحْمًا	And nearer	وَأَقْرَبَ	In righteousness	زَكَاةً

Translit	Fa'aradnā 'An Yubdilāhumā Rabbuhumā Khayrāan Minhu Zakāatan Wa 'Aqraba Ruḥmāan
Ahmed Ali	پھر ہم نے چاہا کہ ان کا رب اس کے بدلہ میں انہیں ایسی اولاد دے جو پاکیزگی میں اس سے بہتر اور محبت میں اس سے بڑھ کر ہو

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Jalandhry	تو ہم نے چاہا کہ ان کا پروردگار اس کی جگہ ان کو اور (بچے) عطا فرمائے جو پاک طینتی میں اور محبت میں اس سے بہتر ہو
Yusuf Ali	"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.
M.Khan	"So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
Pickthal	And we intended that their Lord should change him for them for one better in purity and nearer to mercy.
Shakir	So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزُ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۚ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

It was	فَكَانَ	The wall	الْجِدَارُ	And as for	وَأَمَّا
In	فِي	Two orphans	يَتِيمَيْنِ	For two boys	لِغُلَامَيْنِ
Under it	تَحْتَهُ	And was	وَكَانَ	The town	الْمَدِينَةِ
And was	وَكَانَ	For them	لَهُمَا	A treasure	كَنْزُ
So intended	فَأَرَادَ	A righteous man	صَالِحًا	Their father	أَبُوهُمَا
They should attain	يَبْلُغَا	That	أَنْ	Your Lord	رَبُّكَ
Their treasure	كَنْزَهُمَا	And take out	وَيَسْتَخْرِجَا	Their age of full strength	أَشُدَّهُمَا
Your Lord	رَبِّكَ ۚ	From	مِنْ	As a mercy	رَحْمَةً
Of	عَنْ	I did that	فَعَلْتُهُ	And not	وَمَا
(is) the interpretation	تَأْوِيلُ	That	ذَٰلِكَ	My own accord	أَمْرِي ۚ
You could (hold)	تَسْطِعُ	Not	لَمْ	(of) what	مَا
		patience	صَبْرًا	Over it	عَلَيْهِ

Translit	Wa 'Ammā Al-Jidāru Fakāna Lighulāmayni Yatīmayni Fī Al-Madīnati Wa Kāna TahtahuKanzun Lahumā Wa Kāna 'Abūhumā Ṣālihāan Fa'arāda Rabbuka 'An Yablughā'Ashuddahumā Wa Yastakhrijā Kanzahumā Rahmatan Min Rabbika Wa Mā Fa`altuhu `An 'Amrī Dhālika Ta`wīlu Mā Lam Tasṭi` `Alayhi Ṣabrāan
AhmedAli	اور جو دیوار تھی سو وہ اس شہر کے دو یتیم بچوں کی تھی اور اس کے نیچے ان کا خزانہ تھا اور ان کا باپ نیک آدمی تھا پس تیرے رب نے چاہا کہ وہ جوان ہو کر اپنا خزانہ تیرے رب کی مہربانی سے نکالیں اور یہ کام میں نے اپنے ارادے سے نہیں کیا یہ حقیقت ہے اس کی جس پر تو صبر نہیں کر سکا
Jalandhry	اور وہ جو دیوار تھی سو وہ دو یتیم لڑکوں کی تھی (جو) شہر میں (رہتے تھے) اور اس کے نیچے ان کا خزانہ (مدفون) تھا اور ان کا باپ ایک نیک بخت آدمی تھا۔ تو تمہارے پروردگار نے چاہا کہ وہ اپنی جوانی کو پہنچ جائیں اور (پھر) اپنا خزانہ نکالیں۔ یہ تمہارے پروردگار کی مہربانی ہے۔ اور یہ کام میں نے اپنی طرف سے نہیں کئے۔ یہ ان باتوں کا راز ہے جن پر تم صبر نہ کر سکتے

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YusufAli	"As for the wall it, belonged to two youths, orphans in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure— a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."
M.Khan	"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
Pickthal	And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.
Shakir	And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

Dhul-Qarnain	ذِي الْقَرْنَيْنِ	About	عَنْ	And they ask you	وَيَسْأَلُونَكَ
To you	عَلَيْكُمْ	I shall recite	سَأَتْلُو	say	قُلْ
		mention	ذِكْرًا	Of him	مِنْهُ

Translit	<i>Wa Yas'alūnaka `An Dhī Al-Qarnayni Qul Sa'atlū `Alaykum Minhu Dhikrān</i>
AhmedAli	اور آپ سے ذوالقرنین کا حال پوچھتے ہیں کہ دو کہ اب میں تمہیں اس کا حال سناتا ہوں
Jalandhry	اور تم سے ذوالقرنین کے بارے میں دریافت کرتے ہیں۔ کہ دو کہ میں اس کا کسی قدر حال تمہیں پڑھ کر سناتا ہوں
YusufAli	They ask thee concerning Dhu al Qarnayn. Say "I will rehearse to you something of his story."
M.Khan	And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
Pickthal	They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.
Shakir	And they ask you about Zulqarnain. Say: I will recite to you an account of him.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

Him	لَهُ	We established	مَكَّنَّا	Verily	إِنَّا
And gave him	وَآتَيْنَاهُ	The earth	الْأَرْضِ	In	فِي
Thing	شَيْءٍ	Every	كُلِّ	Of	مِنْ
				means	سَبَبًا

Translit	<i>'Innā Makkannā Lahu Fī Al-'Ardī Wa 'Ātaynāhu Min Kullī Shay'in Sababāan</i>
AhmedAli	ہم نے اسے زمین میں حکمرانی دی تھی اور اسے ہر طرح کا ساز و سامان دیا تھا

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Jalandhry	ہم نے اس کو زمین میں بڑی دسترس دی تھی اور ہر طرح کا سامان عطا کیا تھا
YusufAli	Verily We established his power on earth, and We gave him the ways and the means to all ends.
M.Khan	Verily, We established him in the earth, and We gave him the means of everything.
Pickthal	Lo! We made him strong in the land and gave him unto every thing a road.
Shakir	Surely We established him in the land and granted him means of access to every thing.

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

فَاتَّبَعَ	So he followed	سَبَبًا	A way
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Translit	<i>Fa'atba`a Sababāan</i>
AhmedAli	تو اس نے ایک ساز و سامان تار کیا
Jalandhry	تو اس نے (سفر کا) ایک سامان کیا
YusufAli	One (such) way he followed,
M.Khan	So he followed a way.
Pickthal	And he followed a road
Shakir	So he followed a course.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا ۚ قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

He reached	بَلَغَ	When	إِذَا	Until	حَتَّىٰ
He found it	وَجَدَهَا	(of) the sun	الشَّمْسِ	The setting place	مَغْرِبَ
A spring	عَيْنٍ	In	فِي	Setting	تَغْرُبُ
Near it	عِنْدَهَا	And he found	وَوَجَدَ	(of) black muddy water	حَمِئَةٍ
O dhul-Qarnain	يَا ذَا الْقُرْنَيْنِ	We said	قُلْنَا	A people	قَوْمًا ۚ
You punish (them)	تُعَذِّبَ	(that)	أَنْ	Either	إِنَّمَا
You treat	تَتَّخِذَ	(that)	أَنْ	Or	وَأِنَّمَا
		With kindness	حُسْنًا	Them	فِيهِمْ

Translit	<i>Ḥattā 'Idhā Balagha Maghriba Ash-Shamsi Wajadahā Taghrubu Fī 'Aynin Ḥami'atin Wa Wajada 'Indahā Qawmāan Qulnā Yā Dhā Al-Qarnayni 'Immā 'An Tu'adhdhiba Wa 'Immā 'An Tattakhidha Fīhim Ḥusnāan</i>
AhmedAli	یہاں تک کہ جب سورج ڈوبنے کی جگہ پہنچا تو اسے ایک گرم چشمے میں ڈوبتا ہوا پایا اور وہاں ایک قوم بھی پائی ہم نے کہا اے ذوالقرنین یا انھیں سزا دے اور یا ان سے نیک سلوک کر
Jalandhry	یہاں تک کہ جب سورج کے غروب ہونے کی جگہ پہنچا تو اسے ایسا پایا کہ ایک کچھڑکی ندی میں ڈوب رہا ہے اور اس (ندی) کے پاس ایک قوم دیکھی۔ ہم

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	نے کہا ذوالقرنین! تم ان کو خواہ تکلیف دو خواہ ان (کے بارے) میں بھلائی اختیار کرو (دونوں باتوں میں تم کو قدرت ہے)
YusufAli	Until, when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a People: We said: "O Dhu al Qarnayn! (thou hast authority) either to punish them, or to treat them with, kindness."
M.Khan	Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
Pickthal	Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.
Shakir	Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain! either give them a chastisement or do them a benefit.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾

Him who	مَنْ	As for	أَمَّا	He said	قَالَ
We punish him	نُعَذِّبُهُ	Shall	فَسَوْفَ	Does wrong	ظَلَمَ
Unto	إِلَىٰ	He will be brought back	يُرَدُّ	Then	ثُمَّ
(with) a torment	عَذَابًا	Who will punish him	فَيُعَذِّبُهُ	His Lord	رَبِّهِ
				terrible	نُكْرًا

Translit	Qāla 'Ammā Man Ṣalama Fasawfa Nu`adhdhibuhu Thumma Yuraddu 'Ilā RabbihīFayu`adhdhibuhu `Adhābāan Nukrāan
AhmedAli	کہا جو ان میں ظالم ہے اسے تو ہم سزا ہی دیں گے پھر وہ اپنے رب کے ہاں لوٹایا جائے گا پھر وہ اسے اور بھی سخت سزا دے گا
Jalandhry	ذوالقرنین نے کہا کہ جو (کفر و بدکرداری سے) ظلم کرے گا اسے ہم عذاب دیں گے۔ پھر (جب) وہ اپنے پروردگار کی طرف لوٹایا جائے گا تو وہ بھی اسے برا عذاب دے گا
YusufAli	He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before)."
M.Khan	He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell)."
Pickthal	He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!
Shakir	He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ ۖ وَسنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

Believes	آمَنَ	Him who	مَنْ	But as for	وَأَمَّا
He shall have	فَلَهُ	Righteous (deeds)	صَالِحًا	And works	وَعَمِلَ
And we shall speak	وَسَنَقُولُ	The best	الْحُسْنَىٰ ۖ	Reward	جَزَاءُ
Words (our matter)	أَمْرِنَا	(from)	مِنْ	Unto him	لَهُ

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				Mild (easy)	يُسْرًا
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Translit	<i>Wa 'Ammā Man 'Āmana Wa `Amila Ṣālihāan Falahu Jazā'an Al-Ĥusnā Wa Sanaqūlu LahuMin 'Amrinā Yusrāan</i>
AhmedAli	اور جو کوئی ایمان لائے گا اور نیکی کرے گا تو اسے نیک بدلہ ملے گا اور ہم بھی اپنے معاملے میں اسے آسان ہی حکم دیں گے
Jalandhry	اور جو ایمان لائے گا اور عمل نیک کرے گا اس کے لئے بہت اچھا بدلہ ہے۔ اور ہم اپنے معاملے میں (اس پر کسی طرح کی سختی نہیں کریں گے بلکہ) اس سے نرم بات کہیں گے
YusufAli	"But whoever believes, and works righteousness he shall have a goodly reward, and easy will be his task as we order it by our command."
M.Khan	"But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."
Pickthal	But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command.
Shakir	And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.

ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾

(another) way	سَبَبًا	He followed	اتَّبَعَ	Then	ثُمَّ
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Translit	<i>Thumma 'Atba`a Sababāan</i>
AhmedAli	پھر اس نے ایک ساز و سامان تیار کیا
Jalandhry	پھر اس نے ایک اور سامان (سفر کا) کیا
YusufAli	Then followed he (another) way.
M.Khan	Then he followed another way,
Pickthal	Then he followed a road
Shakir	Then he followed (another) course.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا ﴿٩٠﴾

He reached	بَلَغَ	When	إِذَا	Until	حَتَّىٰ
He found it	وَجَدَهَا	(of) the sun	الشَّمْسِ	The rising place	مَطْلِعَ
A people	قَوْمٍ	On	عَلَىٰ	Rising	تَطْلُعُ
For whom	لَهُمْ	We had provided	نَجْعَلْ	Not	لَمْ
		Any shelter	سِتْرًا	Against it (the sun)	مِّنْ دُونِهَا

Translit	<i>Ĥattā 'Idhā Balagha Maṭli`a Ash-Shamsi Wajadahā Taṭlu`u `Alā Qawmin Lam Naj`alLahum Min Dūnihā Sitrāan</i>
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AhmedAli	یہاں تک کہ جب سورج نکلنے کی جگہ پہنچا تو اس نے سورج کو ایک ایسی قوم پر نکلتے ہوئے پایا کہ جس کے لیے ہم نے سورج کے ادھر کوئی آڑ نہیں رکھی تھی
Jalandhry	یہاں تک کہ سورج کے طلوع ہونے کے مقام پر پہنچا تو دیکھا کہ وہ ایسے لوگوں پر طلوع کرتا ہے جن کے لئے ہم نے سورج کے اس طرف کوئی اوٹ نہیں بنائی تھی
YusufAli	Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.
M.Khan	Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.
Pickthal	Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.
Shakir	Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It;

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

Whatever	بِمَا	And We knew	وَقَدْ أَحَطْنَا	As (it was)	كَذَلِكَ
		information	خُبْرًا	(was) with him	لَدَيْهِ

Translit	Kadhālika Wa Qad 'Aḥaṭnā Bimā Ladayhi Khubrāan
AhmedAli	اسی طرح ہی ہے اور اس کے حال کی پوری خبر ہمارے ہی پاس ہے
Jalandhry	(حقیقت حال) یوں (تھی) اور جو کچھ اس کے پاس تھا ہم کو سب کی خبر تھی
YusufAli	(He left them) as they were: We completely understood what was before him.
M.Khan	So (it was)! And We knew all about him (Dhul-Qarnain).
Pickthal	So (it was). And We knew all concerning him.
Shakir	Even so! and We had a full knowledge of what he had.

ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٢﴾

(another) way	سَبَبًا	He followed	أَتَّبَعَ	Then	ثُمَّ
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Translit	Thumma 'Atba `a Sababāan
AhmedAli	پھر اس نے ایک ساز و سامان تیار کیا
Jalandhry	پھر اس نے ایک اور سامان کیا
YusufAli	Then followed he (another) way
M.Khan	Then he followed (another) way,
Pickthal	Then he followed a road
Shakir	Then he followed (another) course.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

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The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

He reached	بَلَغَ	When	إِذَا	Until	حَتَّى
He found	وَجَدَ	Two mountains	السَّائِيْنِ	Between	بَيْنَ
Not	لَا	A people	قَوْمًا	Before (near) them	مِنْ دُونِهِمَا
A word	قَوْلًا	Understood	يَفْقَهُوْنَ	Who almost	يَكَادُوْنَ

Translit	<i>Ĥattā 'Idhā Balagha Bayna As-Saddayni Wajada Min Dūnihimā Qawmāan Lā Yakādūna Yafqahūna Qawlāan</i>
AhmedAli	یہاں تک کہ جب دو پہاڑوں کے درمیان پہنچا ان دونوں سے اس طرف ایک ایسی قوم کو دیکھا جو بات نہیں سمجھ سکتی تھی
Jalandhry	یہاں تک کہ دو دیواروں کے درمیان پہنچا تو دیکھا کہ ان کے اس طرف کچھ لوگ ہیں کہ بات کو سمجھ نہیں سکتے
YusufAli	Until, when he reached (a tract) between two mountains, he found, beneath them a people who scarcely understood a word.
M.Khan	Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.
Pickthal	Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.
Shakir	Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

Verily	إِنَّ	O Dhul-Qarnain	يَا ذَا الْقَرْنَيْنِ	They said	قَالُوا
Are doing mischief	مُفْسِدُونَ	And Magog	وَمَاْجُوجَ	Gog	يَأْجُوجَ
Shall	فَهَلْ	The land	الْأَرْضِ	In	فِي
A tribute	خَرْجًا	To you	لَكَ	We pay (make)	نَجْعَلُ
You make	تَجْعَلُ	That	أَنْ	On the condition	عَلَى
A barrier	سَدًّا	And (between) them	وَبَيْنَهُمْ	Between us	بَيْنَنَا

Translit	<i>Qālū Yā Dhā Al-Qarnayni 'Inna Ya'jūja Wa Ma'jūja Muḥsidūna Fī Al-'Arḍi Fahal Naj`alu LakaKharjāan `Alā 'An Taj`ala Baynanā Wa Baynahum Saddāan</i>
AhmedAli	انہوں نے کہا کہ اے ذوالقرنین بے شک یاجوج ماجوج اس ملک میں فساد کرنے والے ہیں پھر کیا ہم آپ کے لیے کچھ محصول مقرر کریں اس شرط پر کہ آپ ہمارے اور ان کے درمیان ایک دیوار بنا دیں
Jalandhry	ان لوگوں نے کہا ذوالقرنین! یاجوج اور ماجوج زمین میں فساد کرتے رہتے ہیں بھلا ہم آپ کے لئے خرچ (کا انتظام) کریں کہ آپ ہمارے اور ان کے درمیان ایک دیوار کھینچ دیں
YusufAli	They said: "O Dhu al Qarnayn! the Gog and Magog (people) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"
M.Khan	They said: "O Dhul-Qarnain! Verily! Ya'jūj and Ma'jūj (Gog and Magog) are doing great mischief in the land.

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سورة الكهف

	Shall we then pay you a tribute in order that you might erect a barrier between us and them?"
Pickthal	They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?
Shakir	They said: O Zulqarnain! surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

Has grated me	مَكَّنِّي	What	مَا	He said	قَالَ
(is) better (than your tribute)	خَيْرٌ	My Lord	رَبِّي	(in it)	فِيهِ
I will make (erect)	أَجْعَلْ	With strength (man-power)	بِقُوَّةٍ	So help me	فَأَعِينُونِي
A barrier	رَدْمًا	And (between) them	وَبَيْنَهُمْ	Between you	بَيْنَكُمْ

Translit	Qāla Mā Makkananī Fīhi Rabbī Khayrun Fa'a`īnūnī Biqūwatīn 'Aj'al Baynakum Wa Baynahum Radmāan
AhmedAli	کہا جو میرے رب نے قدرت دی ہے کافی ہے سو طاقت سے میری مدد کرو کہ میں تمہارے اور ان کے درمیان ایک مضبوط دیوار بنا دوں
Jalandhry	ذوالقرنین نے کہا کہ خرچ کا جو مقدور خدا نے مجھے بخشا ہے وہ بہت اچھا ہے۔ تم مجھے قوت (بازو) سے مدد دو۔ میں تمہارے اور ان کے درمیان ایک مضبوط اوٹ بنا دوں گا
YusufAli	He said: "(The power) in which my Lord has established me is better (than tribute): help me therefore with strength (and labour): I will erect a strong barrier between you and them:
M.Khan	He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
Pickthal	He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank.
Shakir	He said: That in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them;

آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ

آتُونِي أَفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

(of) iron	الْحَدِيدِ ۖ	Pieces (blocks)	زُبَرَ	Give me	آتُونِي
He leveled (the gap)	سَاوَىٰ	When	إِذَا	Until	حَتَّىٰ
He said	قَالَ	The two cliffs	الصَّدَفَيْنِ	Between	بَيْنَ
When	إِذَا	Until	حَتَّىٰ	Blow	انْفُخُوا ۖ
He said	قَالَ	Fire	نَارًا	He made it (iron)	جَعَلَهُ
Over it	عَلَيْهِ	To pour	أَفْرِغْ	Bring me	آتُونِي
				Molten copper	قِطْرًا

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Sura # 18 – 110 Verses - Makkah

سورة الكهف

Translit	'Ātūnī Zubara Al-Ĥadīdi Ĥattā 'Idhā Sāwā Bayna Aṣ-Ṣadaḥayni Qāla Anfukhū Ĥattā 'Idhā Ja`alahu Nārāan Qāla 'Ātūnī 'Ufrigh 'Alayhi Qiṭrāan
AhmedAli	مجھے لوہے کے تختے لا دو یہاں تک کہ جب دونوں سروں کے بیچ کو برابر کر دیا تو کہا کہ دھونکو یہاں تک کہ جب اسے آگ کر دیا تو کہا کہ تم میرے پاس تانبہ لاؤ تاکہ اس پر ڈال دوں
Jalandhry	تو تم لوہے کے (بڑے بڑے) تختے لاؤ (چنانچہ کام جاری کر دیا گیا) یہاں تک کہ جب اس نے دونوں پہاڑوں کے درمیان (کا حصہ) برابر کر دیا۔ اور کہا کہ (اب اسے) دھونکو۔ یہاں تک کہ جب اس کو (دھونک دھونک) کر آگ کر دیا تو کہا کہ (اب) میرے پاس تانبہ لاؤ اس پر پگھلا کر ڈال دوں
YusufAli	"Bring me blocks of iron." At length when he had filled up the space between the two steep mountain— sides, he said "Blow (with your bellows)." Then when he had made it (red) as fire he said: "Bring me, that I may pour over it molten lead."
M.Khan	"Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."
Pickthal	Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: Bring me molten copper to pour thereon.
Shakir	Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

(that)	أَنْ	They could	اسْطَاعُوا	So not	فَمَا
They could	اسْتَطَاعُوا	Nor	وَمَا	Scale it	يَظْهَرُوهُ
		dig	نَقْبًا	Through it	لَهُ

Translit	Famā Asṭā`ū 'An Yaẓharūhu Wa Mā Astaṭā`ū Lahu Naqbāan
AhmedAli	پھر وہ نہ اس پر چڑھ سکتے تھے اور نہ اس میں نقب لگا سکتے تھے
Jalandhry	پھر ان میں یہ قدرت نہ رہی کہ اس پر چڑھ سکیں اور نہ یہ طاقت رہی کہ اس میں نقب لگا سکیں
YusufAli	Thus were they made powerless to scale it or to dig through it.
M.Khan	So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not to scale it or dig through it.
Pickthal	And (Gog and Magog) were not able to surmount, nor could they pierce (it).
Shakir	So they were not able to scale it nor could they make a hole in it.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

(is) amercy	رَحْمَةٌ	This	هَذَا	He said	قَالَ
But when	فَإِذَا	My Lord	رَبِّي ۖ	From	مِنْ
(of) my Lord	رَبِّي	Promise	وَعْدُ	Comes	جَاءَ
And is	وَكَانَ	Flat (leveled)	دَكَّاءَ ۖ	He shall make it	جَعَلَهُ
(is) true	حَقًّا	(of) my Lord	رَبِّي	Promise	وَعْدُ

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Translit	<i>Qāla Hādhā Rahmatun Min Rabbī Fa'idhā Jā'a Wa`du Rabbī Ja`alahu Dakkā'a Wa Kāna Wa`du Rabbī Haqqāan</i>
AhmedAli	کہا یہ میرے رب کی رحمت ہے پھر جب میرے رب کا وعدہ آئے گا تو اسے ریزہ ریزہ کر دے گا اور میرے رب کا وعدہ سچا ہے
Jalandhry	بولا کہ یہ میرے پروردگار کی مہربانی ہے۔ جب میرے پروردگار کا وعدہ آپہنچے گا تو اس کو (ڈھا کر) ہموار کر دے گا اور میرے پروردگار کا وعدہ سچا ہے
YusufAli	He said: "This is a mercy from my Lord: but when the promise of my Lord comes to pass, He will make it into dust; and the promise of My Lord is true."
M.Khan	(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."
Pickthal	He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.
Shakir	He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

﴿99﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

That Day	يَوْمَئِذٍ	Some of them	بَعْضُهُمْ	And We shall leave	وَتَرَكْنَا
Others	بَعْضٍ ۚ	On	فِي	To surge like waves	يَمُوجُ
And We shall collect them	فَجَمَعْنَاهُمْ	The Trumpet	الصُّورِ	And will be blown into	وَنُفِخَ فِي
				All together	جَمْعًا

Translit	<i>Wa Taraknā Ba`dahum Yawma'idhin Yamūju Fī Ba`din Wa Nufikha Fī Aş-Şūri Fajama`nāhum Jam`āan</i>
AhmedAli	اور ہم چھوڑ دیں گے بعض ان کے اس دن بعض میں کھسکیں گے اور صورتیں بھونکا جائے گا پھر ہم ان سب کو جمع کریں گے
Jalandhry	(اس روز) ہم ان کو چھوڑ دیں گے کہ (روئے زمین پر پھیل کر) ایک دوسرے میں گھس جائیں گے اور صورتیں بھونکا جائے گا تو ہم سب کو جمع کر لیں گے
YusufAli	On that day We shall leave them to surge like waves on one another; the trumpet will be blown, and We shall collect them all together.
M.Khan	And on that Day [i.e. the Day Ya'jūj and Ma'jūj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them (the creatures) all together.
Pickthal	And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.
Shakir	And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;

﴿100﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا

On theat Day	يَوْمَئِذٍ	Hell	جَهَنَّمَ	And We shall present	وَعَرَضْنَا
		Plain to view	عَرْضًا	To the disbelievers	لِلْكَافِرِينَ

Translit	<i>Wa `Araḍnā Jahannama Yawma'idhin Lilkāfirīna `Ardāan</i>
AhmedAli	اور ہم دوزخ کو اس دن کافروں کے سامنے پیش کریں گے

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Jalandhry	اور اُس روز جہنم کو کافروں کے سامنے لائیں گے
YusufAli	And We shall present Hell that day for Unbelievers to see, all spread out—
M.Khan	And on that Day We shall present Hell to the disbelievers, plain to view,—
Pickthal	On that day we shall present hell to the disbelievers, plain to view,
Shakir	And We will bring forth hell, exposed to view, on that day before the unbelievers.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿101﴾

Whose eyes	أَعْيُنُهُمْ	Had been	كَانَتْ	(to) those	الَّذِينَ
From	عَنْ	A covering	غِطَاءٍ	Under	فِي
Not	لَا	And who	وَكَانُوا	My Reminder (the Quran)	ذِكْرِي
		To hear (it)	سَمْعًا	Could (bear)	يَسْتَطِيعُونَ

Translit	Al-Ladhīna Kānat 'A`yunuhum Fī Ghiḡā'in `An Dhikrī Wa Kānū Lā Yastaḡī`ūna Sam`āan
AhmedAli	جن کی آنکھوں پر ہماری یاد سے پردہ پڑا ہوا تھا اور وہ سن بھی نہ سکتے تھے
Jalandhry	جن کی آنکھیں میری یاد سے پردے میں تھیں اور وہ سننے کی طاقت نہیں رکھتے تھے
YusufAli	(Unbelievers) whose eyes had been under a veil from Remembrance of Me, and who had been unable even to hear.
M.Khan	(To) those whose eyes had been under a covering from My Reminder (this Qur`ān), and who could not bear to hear (it).
Pickthal	Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.
Shakir	They whose eyes were under a cover from My reminder and they could not even hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

﴿102﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	Do then think	أَفَحَسِبَ
My slaves	عِبَادِي	They can take	يَتَّخِذُوا	That	أَنْ
Verily	إِنَّا	As protectors	أَوْلِيَاءَ ۚ	Besides Me	مِنْ دُونِي
For the disbelievers	لِلْكَافِرِينَ	Hell	جَهَنَّمَ	We have prepared	أَعْتَدْنَا
				As an entertainment	نُزُلًا

Translit	'Afaḡasiba Al-Ladhīna Kafarū 'An Yattakhidhū `Ibādī Min Dūnī 'Awliyā'a 'Innā 'A`tadnā Jahannama Lilkāfirīna Nuzulāan
AhmedAli	پھر کافر کیا خیال کرتے ہیں کہ میرے سوا میرے بندوں کو اپنا کارساز بنالیں گے بے شک ہم نے کافروں کے لیے دوزخ کو ممانی بنایا ہے
Jalandhry	کیا کافر یہ خیال کرتے ہیں کہ وہ ہمارے بندوں کو ہمارے سوا (اپنا) کارساز بنائیں گے (تو ہم نفا نہیں ہوں گے) ہم نے (ایسے) کافروں کے لئے جہنم کی

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

	(ممانی) تیار کر رکھی ہے
YusufAli	Do the Unbelievers think that they can take my servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.
M.Khan	Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Isā (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh Islâmic Monotheism).
Pickthal	Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.
Shakir	What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿103﴾

We inform you	نُنَبِّئُكُمْ	Shall	هَلْ	Say	قُلْ
		In respect of deeds	أَعْمَالًا	Of the greatest losers	بِالْأَخْسَرِينَ

Translit	<i>Qul Hal Nunabbi'ukum Bil-'Akhsarīna 'A`mālān</i>
AhmedAli	کہہ دو کیا میں تمہیں بتاؤں جو اعمال کے لحاظ سے بالکل خسارے میں ہیں
Jalandhry	کہہ دو کہ ہم تمہیں بتائیں جو عملوں کے لحاظ سے بڑے نقصان میں ہیں
YusufAli	Say: "Shall we tell you of those who lose most in respect of their deeds?—
M.Khan	Say (O Muhammad SAW): "Shall We tell you the greatest losers in respect of (their) deeds?
Pickthal	Say: Shall We inform you who will be the greatest losers by their works?
Shakir	Say: Shall We inform you of the greatest losers in (their) deeds?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿104﴾

Whose efforts	سَعْيُهُمْ	Have been wasted	ضَلَّ	Those	الَّذِينَ
Wordly	الدُّنْيَا	The life	الْحَيَاةِ	In	فِي
That they	أَنَّهُمْ	Thought	يَحْسَبُونَ	While they	وَهُمْ
		By their deeds	صُنْعًا	Were acquiring good	يُحْسِنُونَ

Translit	<i>Al-Ladhīna Dalla Sa'yuhum Fī Al-Ĥayāati Ad-Dunyā Wa Hum Yaḥsabūna 'Annahum Yuḥsinūna Ṣun`ān</i>
AhmedAli	وہ جن کی ساری کوشش دنیا کی زندگی میں کھوئی گئی اور وہ خیال کرتے ہیں کہ بے شک وہ اچھے کام کر رہے ہیں
Jalandhry	وہ لوگ جن کی سعی دنیا کی زندگی میں برباد ہو گئی۔ اور وہ یہ سمجھے ہوئے ہیں کہ اچھے کام کر رہے ہیں
YusufAli	"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works?"
M.Khan	"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"
Pickthal	Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Shakir	(These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.
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أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

﴿105﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	They (are)	أُولَئِكَ
And the Meeting with Him	وَلِقَائِهِ	(of) their Lord	رَبِّهِمْ	In the Signs/Verses	بِآيَاتِ
So not	فَلَا	Their works	أَعْمَالُهُمْ	So are vain	فَحَبِطَتْ
(on) the Day	يَوْمَ	For them	لَهُمْ	We shall assign	نُقِيمُ
		Any weight	وَزْنًا	(of) resurrection	الْقِيَامَةِ

Translit	'Ūla'ika Al-Ladhīna Kafarū Bi'āyāti Rabbihim Wa Liqā'ihī Fahabīṭat 'A`māluhum Falā Nuqīmu Lahum Yawma Al-Qiyāmati Waznān
AhmedAli	یہ وہی لوگ ہیں جنہوں نے اپنے رب کی نشانیوں کا اور اس کے روپروبانے کا انکار کیا ہے پھر ان کے سارے اعمال ضائع ہو گئے سو ہم ان کے لیے قیامت کے دن کوئی وزن قائم نہیں کریں گے
Jalandhry	یہ وہ لوگ ہیں جنہوں نے اپنے پروردگار کی آیتوں اور اس کے سامنے جانے سے انکار کیا تو ان کے اعمال ضائع ہو گئے اور ہم قیامت کے دن ان کے لئے کچھ بھی وزن قائم نہیں کریں گے
YusufAli	They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We on the Day of Judgment, give them any Weight.
M.Khan	"They are those who deny the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign not weight for them.
Pickthal	Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them.
Shakir	These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿106﴾

Hell	جَهَنَّمَ	(shall be) their recompense	جَزَاؤُهُمْ	That	ذَٰلِكَ
And took	وَاتَّخَذُوا	They disbelieved	كَفَرُوا	Because	بِمَا
By way of mockery	هُزُوًا	And My Messengers	وَرُسُلِي	My signs/Verses	آيَاتِي

Translit	Dhālika Jazā'uuhum Jahannamu Bimā Kafarū Wa Attakhadhū 'Āyātī Wa Rusulī Huzūan
AhmedAli	یہ سزا ان کی جہنم ہے اس لیے کہ انہوں نے کفر کیا اور میری آیتوں اور میرے رسولوں کا مذاق بنایا تھا
Jalandhry	یہ ان کی سزا ہے (یعنی) جہنم۔ اس لئے کہ انہوں نے کفر کیا اور ہماری آیتوں اور ہمارے پیغمبروں کی ہنسی اڑائی

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

YusufAli	That is their reward, Hell; because they rejected Faith, and took My Signs and My Messengers by way of jest.
M.Khan	"That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.
Pickthal	That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.
Shakir	Thus it is that their recompense is hell, because they disbelieved and held My communications and My messengers in mockery.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

Believed	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
Will be	كَانَتْ	Righteous deeds	الصَّالِحَاتِ	And did	وَعَمِلُوا
(of) paradise	الْفِرْدَوْسِ	Gardens	جَنَّاتُ	For them	لَهُمْ
				For entertainment	نُزُلًا

Translit	'Inna Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Kānat Lahum Jannātu Al-Firdawsi Nuzulāan
AhmedAli	بے شک جو لوگ ایمان لائے اور اچھے کام کئے ان کی ممانی کے لیے فردوس کے باغ ہوں گے بے شک جو لوگ ایمان لائے اور اچھے کام کئے ان کی ممانی کے لیے فردوس کے باغ ہوں گے
Jalandhry	جو لوگ ایمان لائے اور عمل نیک کئے ان کے لئے بہشت کے باغ ممانی ہوں گے
YusufAli	As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise
M.Khan	"Verily! those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.
Pickthal	Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,
Shakir	Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾

Not	لَا	Therein	فِيهَا	They shall dwell (forever)	خَالِدِينَ
(for) removal	حَوْلًا	Therefrom	عَنْهَا	They will desire	يَبْغُونَ

Translit	Khālidīna Fīhā Lā Yabghūna `Anhā Ḥīwalāan
AhmedAli	ان میں ہمیشہ رہیں گے وہاں سے جگہ بدلنی نہ چاہیں گے
Jalandhry	ہمیشہ ان میں رہیں گے اور وہاں سے مکان بدلنا نہ چاہیں گے
YusufAli	Wherein they shall dwell (for aye): no change will they wish for themselves.
M.Khan	"Wherein they shall dwell (forever). No desire will they have for removal therefrom."
Pickthal	Wherein they will abide, with no desire to be removed from thence.
Shakir	Abiding therein; they shall not desire removal from them.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ
مَدَدًا ﴿109﴾

Were	كَانَ	If	لَوْ	Say	قُلْ
For the Words	لِكَلِمَاتِ	Ink	مِدَادًا	The sea	الْبَحْرُ
The sea	الْبَحْرُ	Would be exhausted	لَنَفَدَ	(of) my Lord	رَبِّي
Would be exhausted	تَنْفَدَ	(that)	أَنْ	Before	قَبْلَ
Even if	وَلَوْ	(of) my Lord	رَبِّي	The Words	كَلِمَاتُ
For (its) aid	مَدَدًا	Like it	بِمِثْلِهِ	We brought	جِئْنَا

Translit	<i>Qul Law Kāna Al-Baḥru Midādāan Likalimāti Rabbī Lanafida Al-Baḥru Qabla 'An Tanfada Kalimātu Rabbī Wa Law Ji'nā Bimithlihi Madadāan</i>
AhmedAli	کہ دو اگر میرے رب کی باتیں لکھنے کے لئے سمندر سیاہی بن جائے تو میرے رب کی باتیں ختم ہونے سے پہلے سمندر ختم ہو جائے اور اگرچہ اس کی مدد کے لیے ہم ایسا ہی اور سمندر لائیں
Jalandhry	کہ دو کہ اگر سمندر میرے پروردگار کی باتوں کے (لکھنے کے) لئے سیاہی ہو تو قبل اس کے کہ میرے پروردگار کی باتیں تمام ہوں سمندر ختم ہو جائے اگرچہ ہم ویسا ہی اور (سمندر) اس کی مدد کو لائیں
YusufAli	Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."
M.Khan	Say (O Muhammad SAW to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."
Pickthal	Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.
Shakir	Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿110﴾

I	أَنَا	Only	إِنَّمَا	Say	قُلْ
It has been revealed	يُوحَىٰ	Like you	مِثْلُكُمْ	(am) a man	بَشَرٌ
Your God	إِلَهُكُمْ	That	أَنَّمَا	To me	إِلَٰهِي
So whoever	فَمَنْ	One	وَاحِدٌ ۖ	(is) God	إِلَهُ
The Meeting (with)	لِقَاءَ	Hopes for	يَرْجُو	(was)	كَانَ
Deed	عَمَلًا	Let him do	فَلْيَعْمَلْ	His Lord	رَبِّهِ

The Holy Quran

The Cave

Sura # 18 – 110 Verses - Makkah

سورة الكهف

Associate as a partner	يُشْرِكْ	And not	وَلَا	righteous	صَالِحًا
anyone	أَحَدًا	(of) his Lord	رَبِّهِ	In the worship	بِعِبَادَةٍ

Translit	<i>Qul 'Innamā 'Anā Basharun Mithlukum Yūhā 'Ilayya 'Annamā 'Ilahukum 'Ilahun WāhidunFaman Kāna Yarjū Liqā'a Rabbihi Falya 'mal 'Amalāan Ṣāliḥāan Wa Lā Yushrik Bi'ibādati Rabbihi 'Aḥadāan</i>
AhmedAli	کہہ دو کہ میں بھی تمہارے جیسا آدمی ہی ہوں میری طرف وحی کی جاتی ہے کہ تمہارا معبود ایک ہی معبود ہے پھر جو کوئی اپنے رب سے ملنے کی امید رکھے تو اسے چاہیے کہ اچھے کام کرے اور اپنے رب کی عبادت میں کسی کو شریک نہ بنائے
Jalandhry	کہہ دو کہ میں تمہاری کا ایک بشر ہوں۔ (البتہ) میری طرف وحی آتی ہے کہ تمہارا معبود (وہی) ایک معبود ہے۔ تو جو شخص اپنے پروردگار سے ملنے کی امید رکھے چاہیے کہ عمل نیک کرے اور اپنے پروردگار کی عبادت میں کسی کو شریک نہ بنائے
YusufAli	Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner."
M.Khan	Say (O Muhammad SAW): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."
Pickthal	Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.
Shakir	Say: I am only a mortal like you; it is revealed to me that your god is one Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.